Worship for Youth

GUSSIE BROWN STACY

JAN 15 1963

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Worship for Youth

(v. I.)

A Year of Worship Programs for Young People

By

GUSSIE BROWN STACY

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DEDICATED TO MY SON,

ALLAN ROSS STACY

Who

conducted many of the programs

and inspired the completion of

this series

JAN 15 1963 UNITED THEOLOGICAL SEMINARY

AUTHOR'S APPRECIATION

"Worship for Youth" is issued with a prayer that young people everywhere may be won to Christ, and challenged to serve Him.

In compiling this book of programs, the author desires to express the deepest appreciation to all the persons who have rendered such valuable assistance in the task.

To Miss Cynthia Pearl Maus, for her generous praise and words of commendation, and for reading and helping to revise the outline of services.

To Miss Genefrede Harris and Miss Florence Carmichael, for reading and helping to revise the outline of services.

To Miss Geneva Hall, for her untiring effort in reading and typing a large number of the programs.

To Mrs. W. E. Duthie, for assisting in the selection of Preludes.

To Miss Carolyn Ashbrook, for art suggestions.

To the assistants in the Indianapolis Public Library, and the Indiana State Library, for their gracious help in locating materials.

To the many publishers, whose names appear throughout the book, for their kind permissions to use copyrighted material.

Acknowledgment

The author has made every effort to locate the source of all the material used, and to give the proper credit. If any quotations have not been recognized, or there has been any infringement it has been due to the inability to locate the source or find the owners of the copyrights. Acknowledgement will be made as soon as possible after notification.

G. B. S.

PREFACE

This volume, "Worship for Youth" is not a treatise on the psychology of adolescent worship, nor does it contain a detailed discussion of the principles of program building.

Instead, it contains a year of worship services for youth and leaders of youth that have grown out of actual laboratory work with groups of young people as they, together with the author, studied and planned services of worship for Intermediate, Senior and Young People's Departments of the Church School.

The themes of worship represent youth's choices as they endeavored to correlate the topics of worship with lesson themes and special emphases in the program of religious education of the local church.

The programs as planned attempt to teach, through illustration rather than by the method of direct discussion, correct educational method in the procedure of building services of worship with youth groups. They are based on the theory that skill in building worth while services of worship is the outgrowth of actual laboratory experience in planning, assembling and presenting worship programs.

The author of this series of stimulating worship services for young people has had a rich and varied experience in working with youth groups. The materials contained in this book are the outgrowth of years of actual work with young people and will, therefore, be suggestive to leaders of youth who wish to experiment with the plan of guiding young people in the building of programs of worship.

The book contains a year of worship services grouped around thirteen themes that are of vital interest to youth such as—Obedience to God's Word, Stewardship, the Abundant Life, Christian Ideals, Winning Others to Christ, Growing the Kingdom, and Leadership. It includes also some ten or twelve special day services, among which will be found a Promotion Day Pageant, a Life Service Pageant, and a ceremony for the installation of departmental officers.

It is not the intention of the author of this series of worship programs to "cripple the initiative of young people" but rather to guide them in the principle and method of planning reverent and stimulating services of worship. The book will be a continual source of inspiration to leaders of youth if they will follow the suggestion of the author in enlisting the cooperation of youth in the study and practice of building worship programs using the services that are given herein as guides in form and as enrichment source material rather than finished programs to be rigidly adhered to.

It gives me real pleasure to add my word of commendation to the splendid contribution which Mrs. Gussie Brown Stacy has made to the field of worship for youth.

St. Louis, Mo. —*Cynthia Pearl Maus.*

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BUILDING WORSHIP PROGRAMS FOR YOUNG PEOPLE IN THE CHURCH SCHOOL[1]

To educate public opinion is a slow process, but necessary in dealing with human hearts, and is the chief purpose in "building worship programs."

If every young person came from a church home, and every church home was a real Christian home, there would be less need of worship in the Church School. But hundreds of young people in every city do not come from church homes, and the "home-fires" of true worship are not kept burning in the average church-home. Therefore, it behooves every church to help every young person to find God in the easiest way possible. There is no better way than to exercise the mind and heart in a service of worship, planned to meet their needs, and conducted by young people themselves for the spread of Christian propaganda.

A functioning Young People's Department in each church could soon win the world to Christ, for Jesus said: "And I, if I be lifted up, will draw all men unto me." The aim of all worship programs is to establish Christian ideals in the hearts of students.

With young people, the best challenge is made by using ideals showing their influence on others; their budding altruism is best awakened by ideals illustrating sacrifice and world needs; the strongest appeal is made by ideals suggesting social service; and their doubting is dissolved into real devotion when aroused to active service, and their desires expressed in prayer. Whenever possible, the use of posters to develop ideals has proved valuable. How to choose general ideals and adapt them to local needs requires tact, thought and consecration. It is very good training to have the permanent committees responsible for promoting ideals stimulating the "Jesus way of living" in each branch of activities: Executive Committee; Devotional; Missionary Education and Social Service; Recreation, each to conduct one program a month. In a special meeting, illustrated with a poster: "Preserve America from Unseen Arch Enemies, with Christian Ideals," the students of one department developed and classified for future use a long list of physical, intellectual, religious and social ideals.

Students are being brought gradually to realize the value of worship programs, and the need of knowing how to build them. The term "building" anything suggests a plan and not a haphazard throwing together. So with a program, there must be a plan. The word "program" suggests different elements, so there must be some system of arranging the necessary elements, which are: fellowship, business, worship, instruction.

Before assembling the real elements of the program, a brief introduction is needed. When students enter the Church School full of their latest

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games, or public school interests, while others are enthused over school grades and a variety of things in all walks of life, there should be something to bring all to a common fellowship, and "of one accord" with God and His beloved Son, Jesus. The introduction may vary with the general theme, but a uniform opening has value.

To keep the spirit of worship unmolested in a Young People's Department is a problem. There is a great temptation to spend too much time with announcements or discussions of activities better promoted in a mid-week session. Of course, provision must be made for a brief business period.

A note of hospitality and friendliness is strengthened by a short informal fellowship period of song and greeting to guests or new members.

In putting parts together, the program ought not to be choppy, but have unity, the parts dove-tailed and developing like a story. Like a story, also, it must have a climax, which is a pinnacle of prayer, touching each heart. Therefore devotion is the outstanding feature, and all other parts lead toward rather than away from worship. In a well-ordered program the best place for the development of the program message, and real worship service, seems to be immediately before the lesson period, when students can enter their classrooms with their minds and hearts atune to God, and His purpose for them. A wise teacher will conserve the feeling aroused in the Department, by using the class Devotional Committee in planning a simple worship period, a most necessary thing if the individual prayer life is to grow stronger, and leaders trained to conduct the Department programs. To be spirit-filled is the greatest asset of devotional leaders, and only practice gives confidence, conviction, and freedom to express well their message.

A typewritten "Order of Service" furnished each pupil every Sunday is most conducive to a smooth program. If that is not possible, a wall-chart or blackboard can be used. A Gothic blackboard made for the purpose is attractive.

Long scripture readings are death to the interest in any program. It is better to tell the scripture lesson in the form of a story, reading a verse or two as the climax to establish authority and clinch the truth. The message should be woven together with threads of song and prayer. It is really fascinating in choosing hymns to discover how many times the words express the very thoughts needed in developing the theme.

While planning the program message is the most important part of the program, often failures result from neglect to attend to other minor details. A wise leader will appoint a committee for special program projects: Song leader, pianist, special music, posters or illustrations, room arrangement, song books, and decorating if desired.

No program committee can be fully successful without first "charging its dynamo" at the mercy-seat of prayer in a preparatory session or rehearsal of the Sunday program. Jesus gave the secret of power, "the upper room."

To give variety and allow freedom of individual expression, yet preserve the proper elements and their order, the following outline is suggested:

WORSHIP PROGRAM OUTLINE

President Presiding

I. Instrumental Prelude.

II. Call to Worship:
   1. Scripture.
   2. Hymn.

III. Praise and Prayer:
   1. Hymns.
   2. Invocation.
   3. Scripture. (Either Concert, Responsive, or Special).

IV. Offertory.

V. Program Message:
   1. Hymn (Expressing theme).
   2. Story or Talk.
   3. Prayer-Song.
   4. Prayer (For ideal promoted).
      a. Sentence Prayers, or,
      b. Silent Prayer, or,
      c. Special Prayer.
   5. Prayer, Solo or Special Music. (Bowed heads).

VI. Processional to Classes—Special Music.

Indianapolis, Indiana *Gussie B. Stacy.*

PRACTICAL SUGGESTIONS

The programs in this book include only the "Worship" section of the above outline.

All the hymns used, except those reprinted in this book, can be found in Augustine Smiths' "Hymnal for American Youth,"[1] and with a few exceptions, in the "American Church and Church School Hymnal"[2] by Hackleman. A Scrap-book of great hymns can be compiled for local use, and is a worthy project.

Preludes, processionals, special hymns will be found in the back of book, the page being indicated following the title.

Participants in any program (No adults, except when suggested) are urged to remove hats and wraps to give an impression of ease and preparation. In order to prevent delays, participants in each program are requested to meet at one place before the service, and march forward in processional at the close of the "Instrumental Prelude," taking seats upon the platform or in assigned places near the front.

Avoid faltering in expression. Practice until fluent. Commit parts to memory. If that is impossible, do not use the book or read from a paper, but insert the paper in a note book or Bible held reverently. A month is not too much time to allow for preparation.

The leader should furnish the accompanist with a copy of the program in time to mark all hymns before the service, and only a chord or very short prelude is necessary to introduce hymns.

In a progressive department there will be issued, each week, a mimeographed news sheet and bulletin, including the "Order of Service," together with the announcements and correlated activities for the week.

A large number of these programs have been tested, and can be given in a twenty-minute period. A few are longer, but any of them can be abridged to meet the need of departments having more limited time.

In every church or department, there are those whose talent, in material things, is an approach to the spiritual. This is often discovered in the preparation for "Special Days." But every Sunday is a "Special Day" to somebody. It may be there will be strangers in the group, and this the only opportunity to win them. Therefore each Sunday challenges the best program possible. A friendly competition between classes or committees, in planning programs, is sometimes a means of stimulating better programs. A few simple devices, changing the appearance of the room, can also be used to stimulate interest, and add variety to the programs.

Your attention is called to the Bibliography in the back of this book. It may serve as a guide in choosing material for other programs, but no source of materials is as rich and full of interest as an original book or file

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[1] Referred to throughout book as H. Am. Y.
[2] Referred to throughout book as Am. C. & C. S. H.

of materials. This book or file can be made from clippings cut from current magazines and periodicals, by all the members of the department. The ideas are new, full of variety and current in thought. It is surprising the amount of good material, such as poems, stories, music, prayers, etc., which can be clipped, classified and placed in a file or scrap-book. (See Appendix).

For variety in preludes, stringed instruments may be used if played softly. The use of the Victrola is also sometimes effective. Where records are available, they have been designated by an asterisk, and are listed in the appendix.

An appendix has been placed in the back of this book, in which can be found sources of material (bibliography), helps on lighting, pageant properties, decoration, costumes, and other details the use of which add much to the perfection of a program.

When a uniform Offering Service or Benediction is desired, the following service is suggested; the hymns to be found in back of book. Benediction hymns, page 3.

BENEDICTION OFFERING SERVICE

HYMN: "Saviour Thy Dying Love" (One verse)
(No. 158 H. Am. Y. and No. 191 Am. C. & C. S. H.)

Processional of offering ushers (Two, four or as many boys as needed, assembled in back of room. March to front).

LEADER: (Holding offering plates or baskets). Bring an offering and come into His courts. Psalm 96:8b.

RESPONSE: *I will come into Thy House with . . . . . offerings. Psalm* 66:13

OR

LEADER: Offer unto God sacrifices of thanksgiving and pay thy vows unto the Most High. Psalm 50:14a.

RESPONSE: *I will pay my vows unto Jehovah. Psalm* 116:14a.

OFFERTORY: (Soft instrumental music, varied with themes, as offering is taken up. Ushers with reverent spirit and dignified manner take up the offering).

OFFERING PRAYER: (By leader as offering is returned to front)

OFFERING HYMN: (Page 2)

Worship for Youth

I

OBEDIENCE TO GOD'S WORD

Service No. 1

God's Word—His Law

INSTRUMENTAL PRELUDE: "He, The Lord Our God."—Mendelssohn (Page 2)

CALL TO WORSHIP: (Chord: All Stand)

LEADER: In the beginning was the Word.

RESPONSE: *And the Word was with God, and the Word was God. John* 1:1

PETITION IN SONG: (2nd verse only) "Come Thou Almighty King" (No. 36 H. Am. Y. and No. 1 Am. C. & C. S. H.)

"Come Thou Incarnate Word,
Gird on Thy mighty sword,
Our pray'r attend:
Come and Thy people bless,
And give Thy Word success:
Spirit of holiness,
On us descend."

INVOCATION: (Expression of gratitude for God's Word and a prayer for Divine Presence)

SONG RESPONSE: "Open Thou Mine Eyes" (Page 40) (Chosen voices, in parts, as all remain standing with bowed heads).

HYMN: (Seated)—"O, Word of God, Incarnate" (No. 64 H. Am. Y. and No. 45 Am. C. & C. S. H.)

LEADER: (Holding Bible reverently).

Hear what Paul said to the young man Timothy concerning God's Word.

ASSIGNED READER: I Timothy 2:15 (King James version).

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

HYMN: "How Firm A Foundation" (Portuguese tune) (No. 182 H. Am. Y.)

LEADER: Hear what the Psalmist said about God's word and His law.

ASSIGNED READER:

(Individuals or classes, with fervor)

1. *Give ear, O my people, to my law,*
   Incline your ears to the words of my mouth. Psalm 78:1.

2. *The Word of Jehovah is right. Psalm* 33:4.
3. *The law of Jehovah is perfect, restoring the soul. Psalm* 19:78*a*.
4. *Blessed are they that are perfect in the way, who walk in the law of Jehovah. Psalm* 119:1.
5. *Thy word have I hid in my heart, that I might not sin against Thee. Psalm* 119:11.

LEADER: Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners; nor sitteth in the seat of scoffers. But his delight is in the Law of Jehovah. Psalm 1:1-2.

HYMN: "Lamp of our Feet, Whereby We Trace"
(Order Worship No. 23 H. Am. Y. and No. 40 Am. C. & C. S. H.)

OFFERTORY: Instrumental Music: "Saviour, Teach Me Day By Day."
(No. 172 Am. C. & C. S. H., Von Weber).

HYMN STORY:

There lived, far back in 1841, a young woman of rare beauty of character. Every one who knew her loved her. Her name was Mary Artemus Lathbury. She was the talented daughter of a Methodist minister, whose home was blessed by her gentle influence. She expressed her lovely character in many ways, being a literary writer of merit, and an artist whose exquisite pictures made her famous; but most of all, she is remembered by her hymns. Naturally religious, giving her young life in unselfish service to others, she was able to express her devotion in notable hymns, two of which: "Day is Dying in the West" and "Break Thou the Bread of Life" are loved by every one.

LEADER: The last named hymn especially fits the spirit of our theme. Let us all sing it together.

HYMN: "Break Thou the Bread of Life."
(No. 67 H. Am. Y. and No. 41 Am. C. & C. S. H.)

SENTENCE PRAYERS: (That God's Truth in His Word may be lived in spirit).

PROCESSIONAL TO CLASSES: Instrumental—"O Lord, Thy Benediction Give."
(No. 281 H. Am. Y. and No. 344 Am. C. & C. S. H.)

Service No. 2

The Lord's Day

INSTRUMENTAL PRELUDE: "Break Thou the Bread of Life." (Repeat)
(No. 67 H. Am. Y. and No. 41 Am. C. & C. S. H.)

CALL TO WORSHIP: (Standing)

LEADER: This is the day which Jehovah hath made.

RESPONSE: *We will rejoice and be glad in it. Psalm* 18:24

HYMN: "O Day of Rest and Gladness."
(No. 16 H. Am. Y. and No. 12 Am. C. & C. S. H.)

OPENING PRAYER: (A prayer for greater understanding of the need of better Sunday observance).

HYMN: "The Earth is Hushed in Silence."
(No. 13 H. Am. Y.)

SCRIPTURE LESSON AND PROPHECY TALK:

Nations have come and nations have gone, and all that perished have desecrated the Sabbath Day. Ancient prophets long foretold their downfall and later Jesus said: "I came not to destroy the Law, but to fulfill." But from the beginning the people had not attempted to fulfill the Law the great Moses gave to them—the "Ten Commandments" received from Jehovah—the fourth commandment being "Remember the Sabbath Day to keep it holy." But his wrath was kindled to find his people early forsaking God's Law. Generation after generation the prophets spoke, but the people did as Nehemiah found them doing in Jerusalem. (Read below)

SCRIPTURE LESSON: Nehemiah 13:15-18 inclusive.

Modern prophets have declared the same warnings. Abraham Lincoln said: "As we keep or break the Sabbath we nobly save or meanly lose the last best hope by which humanity rises." Emerson called the Sabbath "the core of civilization." Sir Walter Scott said "Give the world one-half of Sunday, and you will soon find that religion has no strong hold on the other half." What shall our nation do? What shall we do with the Lord's Day?

HYMN: "Take Time to be Holy."
(No. 190 Am. C. & C. S. H.)

Take time to be holy, Speak oft with thy Lord;
Abide in Him always, And feed on His Word.
Make friends of God's children; Help those who are weak;
Forgetting in nothing His blessing to seek.

Take time to be holy, The world rushes on;
Spend much time in secret With Jesus alone—
By looking to Jesus, Like Him thou shalt be;
Thy friends in thy conduct His likeness shall see.

Take time to be holy, Let Him be thy Guide;
And run not before Him, Whatever betide;
In joy or in sorrow, Still follow thy Lord,
And looking to Jesus, Still trust in His Word. AMEN.

OFFERTORY: Instrumental—"Holy, Holy, Holy, Lord, God Almighty."

HYMN: (First two verses)—"The Dawn of God's Dear Sabbath." (No. 15 H. Am. Y.)

STORY

REMEMBER [1]

Naoma Pak—formerly Powie Awmonie (meaning Powie's Mother) slowly spelled out the words in her Korean Bible. She had only been studying this "reading" the past two months and her poor, uneducated brain refused to work some days. This was one of the days. Oh, what a hot day! One hundred degrees in the shade at eight o'clock in the morning—what would it be by noon?

"But," she sighed, "the gods be praised, it is the Jesus-believing-people's Day"—their Sabbath—and all her work could rest ("the gods be praised" showed how new a Christian she was; she was "new" but "true!").

Idly she watched through the open door the bustling, busy street. Only here and there appeared a closed shop front, all the others were wide open; their proprietors were "*wain-sarums*"—heathen—and this newly converted, newly baptized Jesus-believing woman pitied them this hot August day.

She was reminding herself that Sunday School time was one hour away, and she did not know her Golden Text: "Remember the Sabbath Day to keep it holy; six days shalt thou labor and do all thy work."

With a frown and an impatient gesture, she pounded her brow, but even that did not get the Golden Text inside her head. Suddenly a bright saying of her Christian husband's flashed through her mind: "When I want to remember my verses I go out and practice them—then I forget them never," he had said.

"I'll do it"—and whisking out the door, Bible in hand, finger marking the place, Naomi hurried away. Just where, she did not know, but a block away a friend stopped her eagerly:

[1] By M. L. Guthapfel. Used with the permission of the National W. C. T. U.

"Oh, Powie Aw-mo-nie, I'm so glad to see you. Come! My son is to be married today and we need one more helper—10 yen ($5) we will pay. All you want to eat of the good things for three days of the coming celebration, and all you have to do is fan the bride—attend her, you know."

Naomi's eyes danced; if there was one thing she loved above another it was to help at a wedding, money or no money. But 10 yen—it was a fortune. It had been so hard to get along since they had all had the "flu," and there had been so much expense.

"Oh, kau-mo-so (thank you) I'll come," she answered, and started after the hurrying, new mother-in-law. One street crossed and she stopped. Her finger hurt her—it was pinched in her Bible. She took it out; her eye fell upon the open page:

"Remember the Sabbath Day—" "the Sabbath Day"—today—her unlearned Golden Text that she was to practice, and she was on her way to assist at a wedding—not even a "Jesus-believing" one, because they never started on Sunday.

"Remember—for six days shalt thou labor"—but surely this work could not be "labor," it was only fun—"fun"—well, could she keep the Sabbath "holy" and gluttonously eat and drink and joke?"

Naohi gazed wildly around, everywhere business, pleasure, labor-making gain—did Jesus care what she did today? Would He pick her out and watch her above all of these people?

Mechanically she opened the Book again, unconsciously looking for help. She found it—"for I the Lord thy God am a jealous God"—He might care. She read on, "visiting the iniquities upon them unto the third and fourth generation, but (the Korean version) showing mercy unto thousands of generations (also Korean translation) of them that love me and keep my commandments."

In a flash Powie Awmonie had seen it all. All the tired feelings when she worked seven days in the week, all the sick feelings of life not being worth living because of the grind and monotony, with no one who cared. On the other hand, she, just as truly, saw all the joys of morning and evening talk with God in prayer, the joys of companionship with the Jesus-believing-people, the quiet, blessed extra sleep on Sunday morning; the rested, refreshed, relaxed feeling of Monday morning; like a flash of sunlight she saw it all.

She opened her Bible once more and read, "the Sabbath was made for man and not man for the Sabbath." In a moment Naomi had turned and hurried homeward toward the little church on the hill. Once there her youngest son was hurried post haste to the wedding to tell them she could not come, another must be gotten for the coveted position of bride attendant. But as for Naomi, she was going to be happy in her Sabbath days as well as earn for her thousands of descendents, generations of them, mercy and blessing and peace and joy in Jesus, for that is what the Book promised.

And—oh, yes; when Naomi got to the class she found that she knew her Golden Text—for she had "practiced it!"

HYMN: (Last verse) "The Dawn of God's dear Sabbath."

SILENT PRAYER:

LEADER: Let us examine our hearts to know our loyalty to God's Law. (Silence). Let us pledge our allegiance to better observance of the Lord's Day). (Silence).

QUARTETTE: (Refrain) "Day is Dying in the West."
(No. 17 H. Am. Y. and 31 Am. C. & C. S. H.)

"Holy, holy, holy, Lord God of hosts
Heaven and earth are full of Thee
Heaven and earth are praising Thee,
O, Lord, most High—Amen."

PROCESSIONAL TO CLASSES: Instrumental—Repeat above hymn—(Entire).

Service No. 3

The House of Jehovah

INSTRUMENTAL PRELUDE: "Hark! The Vesper Bell is Ringing." (Page 8).

CALL TO WORSHIP: (Standing).

LEADER: Enter into His gates with thanksgiving
And into His courts with praise. Psalm 100:4.

RESPONSE: *I was glad when they said unto me*
Let us go into the House of Jehovah. Psalm 122:1.

HYMN RESPONSE: "The Lord is in His Holy Temple." (Page 6).

SILENT PRAYER:

HYMN: "Holy, Holy, Holy."
(No. 12 H. Am. Y. and No. 19 Am. C. & C. S. H.)

LEADER: Jehovah, who shall sojourn in Thy tabernacle?

RESPONSE: *He that walketh uprightly, and worketh righteousness and speaketh truth in his heart. Psalm* 15:1a, 2.

HYMN: "I Love Thy Kingdom Lord." (No. 275 H. Am. Y.)

RESPONSIVE SCRIPTURE READINGS:

I had rather be a door-keeper in the house of my God than dwell in the tents of wickedness. Psalm 10:1b.

We shall be satisfied with the goodness of Thy house. Psalm 65:4.

In the abundance of Thy loving kindness will I come into Thy house. Psalm 5:7b.

Holiness becometh Thy house, O Jehovah for evermore. Psalm 93:7.

I love the habitation of thy house, and the place where thy glory dwelleth. Psalm 26:8.

Thy way, O God, is in the sanctuary. Psalm 27:4.

Except Jehovah build the house, they labor in vain that build it. Psalm 127:1.

Other foundation can no man lay than that which is laid, which is Christ Jesus. I Corinthians 3:11.

HYMN: (One Verse) "The Church's One Foundation."
(No. 273 H. Am. Y. and 295 Am. C. & C. S. H.)

OFFERTORY: (Instrumental) "Glorious Things of Thee Are Spoken."

BIBLE STORY:

In early Bible history, the story is told of two young men, whose reverence did not exemplify the honor of their father, the good priest Aaron, and his brother, the great Moses. Their names were Nadab and Abihu. According to the custom of that time, Moses and Aaron had completed the ceremonies accompanying their atonement sacrifice, as Jehovah had commanded them. "Aaron lifted up his hands before the people and blessed them; and he came down from offering the sin offering and the burnt offering and the peace offering. Moses and Aaron went into the tent of meeting, and came out and blessed the people and the glory of Jehovah appeared unto all the people and fire came forth from before Jehovah and consumed their offerings upon the altar. When all the people saw it, they shouted and fell on their faces. But Nadab and Abihu, sons of Aaron, each took a censer and put fire in it, laying incense on it. But it was strange fire which they offered before Jehovah, that which He had not commanded. And fire came forth from Jehovah and consumed them, and they died before Jehovah.

Then Moses said to Aaron, this is it that Jehovah spoke saying: "I will be sanctified in them that come nigh me, and I will be glorified before all the people."

HYMN: (Third verse) "Safely Through Another Week."

"Here we come Thy Name to praise,
Let us feel Thy presence near;
May Thy glory meet our eyes,
While we in Thy house appear:
Here afford us, Lord, a taste
Of our everlasting feast:
Here afford us, Lord, a taste
Of our everlasting feast."

TRUE STORY OF MODERN "STRANGE FIRE"

The beautiful walls of the chapel in a large and popular church were all a-glitter with tinsel and gay decorations for the annual church bazaar. Tables were spread, filled with wares of all kinds in many booths prepared for the purpose. All was ready for the sale. Just then an old Jewish man living in the neighborhood, chanced to be passing by. He peeped in at the door, looked all around and said: "What do you think your Jesus would do if He should come into this room?"

This is what Jesus did: (Read)

SCRIPTURE LESSON: Luke 19:45-46a

HYMN: (First two verses) "Thy Grace Impart." (No. 271 H. Am. Y.)

PRAYER:

QUARTETTE: "O Where Are Kings and Empires Now."
(No. 272 H. Am. Y.)

PROCESSIONAL TO CLASSES: Instrumental—"Jesus with Thy Church Abide."
(No. 276 H. Am. Y.)

Service No. 4

God's World

INSTRUMENTAL PRELUDE: * "Largo" from "New World Symphony" Dvorák. (Page 4).

CALL TO WORSHIP: (Standing).

LEADER: In the beginning God created the heavens and the earth. (Gen. 1:1).

RESPONSE: *The heavens declare the glory of God and the firmament showeth His handiwork.* 1 *Psalm* 19:1-2.

LEADER: The earth is Jehovah's and the fulness thereof, the world and they that dwell therein. Psalm 24:1.

RESPONSE: *Jehovah reigneth—let the earth rejoice. Psalm* 97:1.

HYMN: "The Heavens Declare Thy Glory."

INVOCATION:

THE LORD'S PRAYER: (Chanted). (Page 37).

CONCERT SCRIPTURE:

Sing praises unto our King, sing praises.
Sing praises unto our King, sing praises.
For God is the King of all the earth:
Sing ye praises, with understanding.
God reigneth over the nations:
God sitteth upon His holy throne.
Psalm 47:6-7-8.

PRAYER HYMN: (Second verse) "Day is Dying in the West" (No. 17 H. Am. Y. and No. 31 Am. C. and C. S. H).

OFFERTORY: (Instrumental) "The Spacious Firmament on High." Haydn. (No. 357 Am. C. & C. S. H.)

HYMN: "This is My Father's World." (No. 46 H. Am. Y. and 366 Am. C. & C. S. H.)

UNVEILING CAREY'S PICTURE:

HYMN: (Instrumental) "From Greenland's Icy Mountains." (No. 263 H. Am. Y. and No. 334 Am. C. & C. S. H.)

(As the hymn is played softly, have chosen person drape back the Christian flag which is hung over large picture of Carey, on an easel; or hung in the center of the wall. A spot light (see Appendix) on the picture is effective, if light in room is dimmed).

STORY: (In two parts):[1]

There lived a young man more than a century and a half ago, whose soul seemed to span the earth as he daily meditated on his Lord's "Great Commission", "Go ye into all the world and preach the gospel to the whole creation." It was William Carey, the pioneer of modern missions.

Many persons think that William Carey's fame rests upon this fact. But he had many gifts which made him famous, for he was one of the greatest men of his age. All he consecrated to Christ and foreign missions.

He spent his childhood in a small village in England, where his father was a schoolmaster. His family was very poor and when only fourteen years old, he was apprenticed to a shoemaker, ever after being obliged to support himself.

While his parents belonged to a Church in which the worship was cold and formal, Carey was influenced to attend a chapel, where he was persuaded by the stirring preaching to give himself wholly to Christ. He was so full of Christ's love that he was often asked to speak in public, then to preach, and to give up shoemaking—the business he had bought after his master's death. The poverty of the people prevented his continuing long as a preacher or teacher. He had to go back to shoe-making. He had married when only twenty, really too young to assume the burden of a family. No matter how hard he tried, they were poorly fed and clothed. But he never grew discouraged.

He had a genius for languages. He mastered a borrowed Latin grammar in six weeks. Then, without a teacher, he learned Dutch, Greek, Hebrew and French.

He loved to read Cook's voyages, and as he read he used to ponder over the lands—he thought of their peoples—and of the nations without God.

HYMN: (Sing) "Greenland's Icy Mountains."

STORY (Part II)

The needs of these people without God were always uppermost in Carey's mind. His passion for the unsaved he revealed in every lesson in geography that he taught. Tracing rude maps of the world on brown paper, or making a globe of leather, he would say to his pupils, as he pointed out the different peoples: "These are Christian—these are Mohammedan—these are Pagan." Then he would be overcome with sadness. As he spoke

[1] Quotations from "Epoch Makers of Modern Missions." By A. McLean. Fleming H. Revell Pub. Co. Used with permission.

the word "Pagan," his lips quivered and his eyes filled with tears. Often he wept aloud.

Thus in a humble shoe-maker's shop, Carey became the father of Modern Missions. But the Church could not fathom his vision. At a minister's meeting, Carey dared to suggest as a topic of discussion: "The duty of the Church to send the Gospel to the heathen." His words were received with scorn, but the young man kept on pleading for the cause which stirred his heart. Finally, he preached a sermon at a Conference that aroused enough interest to cause the formation of an organization known as "The Baptist Society for Propagating the Gospel Among the Heathen." In that sermon were his memorable words: "Expect great things from God; attempt great things for God."

Fortunately for Carey, Dr. Thomas, a young surgeon who had gone out to India under the East Indies Co., sought a companion to return with him. Carey said to his Society: "I will go, but remember, you must hold the ropes." Every difficulty confronted him in his decision. His wife refused to go. The officials of the East Indies Co., being infidels, would not permit his passage. But Carey never surrendered his ideal, and a year later he went to India where he gave his life for the Kingdom of God.

HYMN: "Jesus Shall Reign."
(No. 261 H. Am. Y. and 329 Am. C. & C. S. H.)

SENTENCE PRAYERS:

PRAYER-HYMN: (One verse) "Send Thou, O Lord. to Every Place."
(No. 265 H. Am. Y. and No. 326 Am. C. & C. S. H.)

PROCESSIONAL TO CLASSES: Instrumental Music—"Joyful, Joyful We Adore Thee." (No. 47 H. Am. Y. and No. 69 Am. C. & C. S. H.)

(NOTE—A picture frame with removable back is valuable. It can be made by having small hinges on one side of backboard, and hooks on the other, allowing the use of different pictures or illustrations. Enlarged missionary pictures can be procured from "The Missionary Education Movement"—150 Fifth Ave., New York, N. Y. A large map of the world, showing the distribution of various religions can also be procured, to be hung during the Program).

II.

STEWARDSHIP

Service No. 5

Stewardship of Time

INSTRUMENTAL PRELUDE: "This is My Father's World."
(No. 46 H. Am. Y. and 366 Am. C. & C. S. H.)

CALL TO WORSHIP: (Standing).

LEADER: Jehovah reigneth; let the earth rejoice. Ps. 97:1a.

RESPONSE: *Jehovah reigneth; He is clothed with majesty. Ps.* 93:1*a.*

HYMN: "Jesus Calls us O'er the Tumult."
(No. 128 H. Am. Y. and No. 152 Am. C. & C. S. H.)

IN CONCERT:

"Be strong!
We are not here to play, to dream to drift
We have hard work to do and loads to lift.
Shun not the struggle,—face it, 'tis God's gift."

(Babcock)

HYMN: "I Would Be True."
(No. 170 H. Am. Y. and No. 222 Am. C. & C. S. H.)

PRAYER: The Lord's Prayer (Chanted). (Page 37).

LEADER: The Scriptures ever proclaim God's ownership to all things.

ASSIGNED READERS:

1. *O Jehovah, how manifold are thy works!*
   In wisdom thou hast made them all: the earth is full of thy riches.
   Ps. 104:24.
2. *The sea is His, and He made it;*
   And His hands formed the dry land. Ps. 95:5.
3. *The heavens are thine, the earth also is thine: The world and the fulness thereof, thou hast founded them. Ps.* 89:11.

STEWARDSHIP TALK BY LEADER:

Well did the Psalmist say: (Read Ps. 116:12, 16).
After the creation, God did not give the world to man, but made him responsible for it as a steward rather than owner. For does not Genesis 2:15 say: "Jehovah God took the man and put him in the Garden of Eden to dress it and to keep it.

HYMN: "A Charge To Keep, I Have." (Tune: Boylston). (No. 277 H. Am. Y.)

A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky.

To serve the present age,
My calling to fulfil,—
O may it all my pow'rs engage,
To do my Master's will.

Arm me with jealous care,
As in Thy sight to live;
And O, Thy servant, Lord, prepare
A strict account to give.

Help me to watch and pray,
And on Thyself rely,
Assured, if I my trust betray,
I shall forever die. AMEN.

OFFERTORY: Instrumental—"God is Working His Purpose Out." (No. 266 H. Am. Y.)

LEADER: (Stewardship talk continued)

Students of "Christian Stewardship" are agreed that man has usurped God's right to His own possessions by withholding what belonged to Him; not only in material things but time and talent. To the words of the prophet Hosea: "It is time to seek Jehovah," must be added: "It is time to serve Jehovah," if the Church of Christ is to rise to its opportunity to extend God's Kingdom. Does not the Bible ask every Christian to give one day in seven for God's worship and service, or one-seventh of our time to Him? Time is something all can give, the poor as well as the rich, and a bishop once said: "The demand of the same amount of time from every Christian, regardless of his condition or the size of his family is a greater hardship than the demand for a proportion of his earnings." But the contribution of time is often the greatest gift.

IN CONCERT: So teach us to number our days, that we may get a heart of wisdom. Ps. 90:12.

HYMN: "Take Time to be Holy." (No. 190 Am. C. & C. S. H.)

PICTURE STORY:

DAVID LIVINGSTONE[1]

In recording gifts of time, there is one gift that stands out—that of David Livingston, the great apostle of stewardship—and author of the famous words: "I will place no value on anything I have or may possess except in relation to the Kingdom of Christ." He gave his life—all his time. As Lovejoy has said: "From the hour when his youthful imagination beheld Robert Moffatt's 'smoke from a thousand villages whose inhabitants never heard of Jesus,' to that somber twilight in his premature old age when fever consumed and death smitten, he staggered into Chitamho's village in Ilala, there to breathe out his dying prayer for Africa." It is no wonder the native boys who found him on his knees—dead—were broken-hearted. He had died as he lived, in prayer to God for them, and the words inscribed on his tomb, taken from his last letter, are a challenge to all Christians: "May heaven's richest blessing come down on every one, English, American or Turk, who will help to heal the open sore of the World."

HYMN: "I Need Thee Every Hour."
(No. 152 H. Am. Y. and No. 187 Am. C. & C. S. H.)

SILENT PRAYER: Closed by leader in prayer for a renewed pledge of time.

SOLO: (Two verses—Bowed Heads) "Lord, For Tomorrow and its Needs."
(No. 151 H. Am. Y. and No. 193 Am. C. & C. S. H.)

PROCESSIONAL TO CLASSES: Instrumental—"Heralds of Christ Who Bear."

[1] Quotations from "Stewardship for All of Life," by Luther E. Lovejoy. Copyright 1924. Used with permission of Methodist Book Concern.

Service No. 6

Stewardship of Talent

INSTRUMENTAL PRELUDE: *Traumerei—Schumann. (Page 32).

CALL TO WORSHIP: (Standing).

LEADER: O Jehovah, our Lord,
How excellent is thy name in all the Earth. Ps. 8:1a.

RESPONSE: *I will give thanks unto Jehovah with my whole heart;*
I will show forth all thy marvellous works. Ps. 9:1.

HYMN: "We are Come with Joy and Gladness."
(No. 207 H. Am. Y. and 371 Am. C. & C. S. H.)

HYMN: (Seated) "Where Cross the Crowded Ways of Life (first 3 vs).
(No. 222 H. Am. Y. and No. 280 Am. C. & C. S. H.)

CONCERT PRAYER:[1] (Bowed Heads).

"Oh Thou Christ of Galilee, who didst go into the homes and the hearts of many folk and kindle there a light which has burned through all the centuries, make me an humble sharer of thy glory and goodness, that so, I may find a purpose and meaning in my life. Teach me to speak and act so that I may cheer and help men."

HYMN: "O God, Who Workest Hitherto." (No. 212 H. Am. Y.)

STEWARDSHIP TALK:

The task of Christian Stewardship is a lofty one. For while the name "steward" is interpreted "servant" it also means "partner," and according to Luther Lovejoy might mean "manager," "superintendent," "director" or "trustee." But whatever the task, the name implies trustworthiness, and must include integrity, initiative, independence, energy and loyalty. So Christian stewardship is an exalted trust, and the Christian is honored when he accepts the responsibility of a chosen representative of God.

Christian stewardship, practiced from a sense of duty, in gratitude to God as author and owner of all good things, is good, but does not have the attraction that is given to it by Jesus in His example of love and loyalty to the Kingdom of God. As a youth did He not say: "Know ye not that I must be about my Father's business?" He felt that responsibility throughout the brief years of His earthly stewardship. The great love which moved the heart of Jesus in His compassion for all

[1] From Prayers for Quiet Hour by Floyd Tompkins.

men, has been the impelling force of the ages to move men to deeds of service, and a willingness to offer gifts of time and talent and energies to Christ and His Kingdom.

SCRIPTURE LESSON: I Corinthians 4:2—It is required in stewards that a man be found faithful.

Luke 12:42-45 (Read)

LEADER: In recalling the story of "The Talents" (Matthew 26:14-22) it matters not whether one has five talents or one, the test is in its being used.

READING:

MY TALENT

"I cannot speak to crowds: I can speak to one,
And tell him what for me the Lord hath done.
I like to think that He whose love I tell,
Spoke to one needy heart at Jacob's Well.

His brother, Andrew sought for Christ to win;
He preached: three thousand souls were gathered in.
When Philip's feet were lead to one strange tryst,
He showed one seeking soul, the seeking Christ.

If 'mid the ones and twos my work shall be,
Gladly will I fulfil this ministry.
Some many talents have, I have but one,
Yet I, with them, may share the King's 'well-done.' "

—H. T. Lefere.

OFFERTORY: (Instrumental) "Heaven is Here, Where Hymns of Gladness." (No. 209 H. Am. Y.)

DUET: "Give of Your Best to the Master." (Page 5).

STORY: (With picture).

LIFE OF HENRY MARTYN[1]

Henry Martyn was but a young man, little more than thirty-one years of age, when he died. As he lay dying, after a few brief years of sacrificial service for India, no one would have guessed him to have been the talented young student, hoping to become a great lawyer in England.

He had been high-spirited and very quick tempered. He is known to have hastily thrown a knife at a companion in a fit of anger and often was quite as harsh at home. He had been haughty in bearing, saying about work

[1] Quotations from "Epoch Makers of Modern Missions," by McLean; published by Fleming H. Revell Co. Used with permission.

among the poor: "The thought that I must be unceasingly employed in the same kind of work among poor, ignorant people, is what my proud spirit revolts at."

But Henry had an entire change of heart, after being converted and giving his life to Christ. Realizing that his passionate temper would ruin him, he began reading the Bible, having been greatly affected by his father's dying message of Christ's love. He then had a deep desire to serve His Master saying: "I had rather be a preacher of the gospel among the poor, and to the poor, so as to be understood by them, than to be anything else on earth." Challenged by the thrilling stories of the sufferings and privations of David Brainerd among the Indians, and Mr. Carey in India, he heard the call and said: "Here am I, send me." He cast aside all the honors that had been bestowed upon him, few giving up more for Christ's sake, as he was the pride of his University, receiving highest honors at Cambridge.

He might have received literary fame, but he insisted: "I see no business in life but the work of Christ." Not only honors did he give up, but he met tragedy in love. The young woman to whom he gave his heart was not able to make the sacrifice to go to India, and Martyn could not forsake his dream of going. So they never wed. He went alone, saying: "Lord into Thy hands I commend my spirit."

He mingled with the lowly people in India, much as the gentle Nazarene had done in Palestine. His industry was almost divine as he tried to live the motto of his life: "Let me burn out for God." This he literally did in six years, dying without realizing his dreams of seeing his loved ones at home.

His name is honored by the Church of England more than any other, for the reason that he translated into action the precepts of our Lord. "It is not the dying for a faith that is hard; it is living up to it." Henry Martyn has touched the life of thousands of youthful spirits, and lead hundreds of lives to the Mission field. His message seemed to be: "Be earnest; don't trifle." Do we trifle, or are we in earnest about our responsibility as stewards in the Kingdom of God?

PRAYER SERVICE: 1. Instrumental (Heads bowed) "Send Thou, O Lord, to Every Place."
(No. 265 H. Am. Y. and No. 326 Am. C. & C. S. H.)
2. Prayers: (Three sentence prayers).
a. Gratitude for heroes of service.
b. Willingness to consecrate talent.
c. Vision of opportunities to serve.
3. Hymn (second verse of above).

PROCESSIONAL TO CLASSES: Instrumental—"O Master, Let Me Walk with Thee."
(No. 205 H. Am. Y. and No. 281 Am. C. & C. S. H.)

Service No. 7

Stewardship of Money

(Thanksgiving Service)

INSTRUMENTAL PRELUDE: Pilgrim's Chorus. Wagner. (Page 10).

CALL TO WORSHIP: (Standing).

LEADER: Oh give thanks unto Jehovah; for He is good;
For His loving kindness endureth forever. Ps. 107:1.

RESPONSE: *We give thanks unto Thee, O God. Ps. 75:1a.*

HYMN: "Come, Ye Thankful People, Come."
(No. 283 H. Am. Y. and 253 Am. C. & C. S. H.)

HYMN: (Seated) "For the Beauty of the Earth." (Verses 1 and 4).
(No. 38 H. Am. Y. and No. 61 Am. C. & C. S. H.)

INVOCATION:

PRAYER HYMN: (One verse) "God of the Earth, the Sky, the Sea."
(No. 58 H. Am. Y. and No. 71 Am. C. & C. S. H.)

STEWARDSHIP TALK: (Old Testament).

Knowing that "giving is the best expression of love," God established giving as a sacred institution. He made the tithe a definite part of worship. Stewardship of money became a "settled principle, and its practice a fixed habit of life" among God's chosen people, the Jews, who were asked of God for the "first fruits" or one-tenth of their possessions for His Kingdom. The Scripture abounds with this law of Jehovah and its fulfillment.

CONCERT SCRIPTURE:

Honor Jehovah with thy substance, and with the first fruits of all thine increase. Proverbs 3:9.
The tenth shall be holy unto Jehovah. Leviticus 27:10.
To the place which Jehovah your God shall choose, to cause His name to dwell there, thither shall ye bring all that I command you—your sacrifices—your tithes—and all your choice vows. Deuteronomy 12:11b.
The children of Israel brought a free-will offering unto Jehovah. Exodus 35:29a.
Thou shalt remember Jehovah, thy God, for it is He that giveth thee power to get wealth. Deuteronomy 8:18.

add to this Malachi 3: 8-

LEADER: When the children of Israel failed to observe the law of giving, they were rebuked. (Read Malachi 3:8-10a).

STEWARDSHIP TALK: (New Testament).

No doubt Jesus commended the law of tithing, for did He not say to the Pharisees who were lacking in justice and the love of God: "These ought ye to have done and not leave the other (tithing) undone." Luke 11:42. But Jesus raised the motive of giving higher than the law when He said: "Freely ye have received, freely give." That the Christian world has not fulfilled this ideal, is shown when an attempt is made to chart the use of money. (See chart, page 49).

The joy of tithing is illustrated by an incident of a poor woman who had a small income, in England. She owned a little house, for which she received ten shillings a week, a shilling being worth, you know, only twenty-five cents. She always took out the shinest one of the ten for the Lord, living on the nine left. Her pastor said: "You are giving too much." She replied: "The dear Lord can make a penny do for two when I pay what I owe Him. I would rather live on nine shillings with God, than on one hundred without Him."

"A tithe to God? Is this too much
For all He does for me?
He gives me shelter, love and friends,
His princely gifts each day He sends,
His hand in all I see.

'A tithe to God? His loving touch
Creates my world anew;
And all the world bows down in prayer;
Each little bird and blossom fair
Does all that it can do."

Anna M. Wirth.

OFFERTORY: Instrumental—"For All Thy Care We Bless Thee." (No. 44 H. Am. Y.)

STORY:

"THANKSGIVING ANN"[1]

Thanksgiving Ann was not the real name of the picturesque old colored mammy, with her bandana turban and calico apron, but a name acquired from the unfinished song of her heart. It was unfinished, not from the lack of love in her heart, but from many interruptions all the day long, as she tried to sing an old church anthem: "Thanksgivin'—Johnny, don't play dar in de water chil—" "Thanksgivin' an'—Run away now, Susie, dearie"—

[1] Layman Co., Publishers. Used with permission.

"Thanksgivin' an'—Take care ob dat bressed baby"—"Thanksgivin' an' de voice ob melody." So the children had nick-named her Thanksgiving Ann.

One day she was happy, because an agent for the Bible Society, visiting some country places soliciting contributions, took breakfast with Mr. and Mrs. Allyn, with whom she had lived for many years. As he came for their offering, Ann had hers ready, too. But she was much hurt, when he departed without asking her for anything. She felt her "Bible money" in her pocket, and muttered half-aloud: "Didn' ast me, nor give me no chance. Just's if cause a pusson's old and colored, dey didn't owe de Lawd nuffin'; an wouldn' pay if dey did."

Silas, the long-limbed black boy, chased after the departing guest with the money, and soon returned exclaiming: "Wa-ll, I came up wid him—told ye I would give 'im the three dollars. He seemed kind o' flustered to have missed such a nugget; He said 'twas equal to your marster's; which proves that some folks can do as much just off hand as some other folks can do with no end ob pinchin' beforehand."

"Ndeed," said Ann, "It proves dat folks dat don't hab no great 'mount can do as much in a good cause by thinkin' 'bout it a little beforehand, as other folks will dat has more an' puts her han's in der pocket when de time comes. I believes in systematics in such things"; and with an energetic bob of her head, by way of emphasizing her words, old Thanksgiving walked into the house, singing in a high, weird voice: "Thanksgivin' an' de voice ob melody." But the words died on her lips—her heart was too burdened to sing, as she murmured to herself: "Only three dollars out'n all der 'bundance—well, mebby I oughtn't to judge; but den I don't judge, I knows. Course I knows when I'se here all de time, an sees de good clo'es an' de Ca'-iage, an' de musics, an' de fine times—an' de Lord ob glory lef to take what happen when de time comes an' no prep'ration at all."

These friends, so beloved, paid little attention to the old woman's opinion. "The idea of counting up one's income, setting aside a fixed portion, and then calling what remained one's own, makes our religion seem too exacting, like a tax," said Mrs. Allyn, "I like to give freely and gladly when the time comes." "If ye ain't give so freely an' gladly for Miss Susie's new necklace an' yer own new dresses, dat ye don't hab much when de time comes," added Thanksgiving Ann. "I wouldn't like to be provided for dat way."

"Well those things are matters of opinion," said Mrs. Allyn. "One person likes one way best, and another person another."

"Pears to me it's a matter ob which way de Massa likes de best," observed the old woman. Later, Ann had a chance to prove her side of the argument. Another call came.

"Came, unfortunately, at a time when we were rather short," Mrs. Allyn said regretfully. "However, we gave all we could," she added, "I hope it will do good, and I wish it were five times more."

Old Thanksgiving shook her head over that cheerful dismissal of the

subject. "S'pose I needn't fret 'bout other folks' duty—," she thought, "dat ain't none o' my business, yas 'tis too, cause I loves 'em. 'Tain't like 'sif dey didn't call darselves His, neither."

Then she proceeded to give the Allyn family an object lesson. She made no attempt to protect the basket of beautiful peaches sent home by Mr. Allyn for dinner that evening. "Help yourselves, dearies," she answered the hungry children as they begged for some. Nor did she guard the cookie jar. She never bothered to see how often they partook of the things she had prepared in the pantry. She did not seem to be anxious about preparing anything either. She decided to put on the table what she happened to have when the time came. Nor was she excited when Mr. Allyn brought a guest home to dinner. Of course her master and mistress were astonished at the meal she served, so different from any dinner she had served before. As they scanned the table, its contents were plain and meager.

"What has happened, my dear?" asked the gentleman of his wife. "Dat's all de col' meat dar was—sorry I didn't hab more," put in Ann. So on through the meal—everything was short. She had not had time to cook the roast and other things. She composedly put what was left of the peaches in a fruit dish, saying, "Dat's all. I'se sorry dar ain't more, but I hope you'll 'joy what dar is, an' I wish it was five times more."

"Has Thanksgiving suddenly lost her senses?" questioned the gentleman.

"I suspect there is method in her madness," replied his wife.

A look of intelligence flashed into Mr. Allyn's eyes. A long talk followed the dinner hour, in which Mr. Allyn and his wife decided to follow Thanksgiving's plan of "Systematics," by setting aside a certain portion of their income as sacred unto the Lord.

To do this, they found, required the giving up of some needless indulgences—a few accustomed luxuries. But a cause never grows less dear on account of sacrifice. They scanned the various fields of labor, in deciding what to bestow here and there, thus awaking to a new appreciation of the greatness of the work, and a new interest in its success—the beginning of that blessing pronounced upon those who "sow beside all waters."

Mrs. Allyn told Thanksgiving of their new arrangement, and she looked up brightly, as she said, "I'se amazin' glad." Then with her old song upon her lips, she went on singing: "Thanksgivin' an de voice ob melody."

(This story has been dramatized and can be obtained in drama form from the above publishers).

PRAYER HYMN: (3rd verse) "Angel Voices, Ever Singing." (No. 30 H. Am. Y.)

CONCERT PRAYER:[1] (Bowed Heads).

"Dear Lord, teach me to give gladly, generously, believingly. Conse-

[1] Prayers for the Quiet Hour, "Union Press, Philadelphia, Pa."

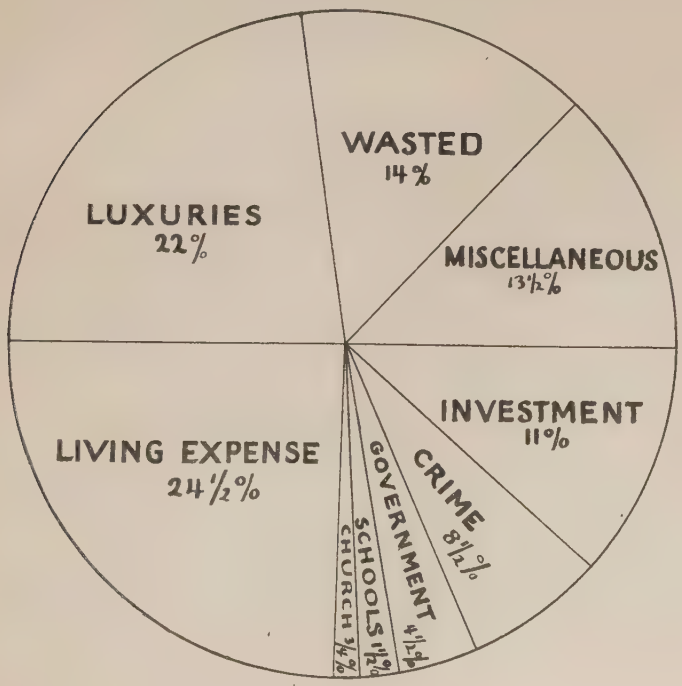
crate all I have to thine own use, and let me look upon my possessions as sacred trusts from Thee. Bless all I give, and let me think more of the blessing than of mine own benevolence. Keep me near Thee and fill me with thine own spirit. And O, let me find my peace and my comfort, not in what I receive, but in the strength that goes out of me in my giving. For Jesus sake. Amen."

DUET: (Bowed heads) "O Lord of Heaven and Earth and Sea." (Vs. 1 and 4) (No. 40 H. Am. Y. and No. 264 Am. C. & C. S. H.)

PROCESSIONAL TO CLASSES: Instrumental—"At All Times Praise the Lord." (No. 45 H. Am. Y.)

NOTE: As an expression of the program on tithing, it is suggested that through the classes, a campaign be started to enlist members in a tither's league or "Tenth Legion Covenant."

NOTE: Hang before the department a chart showing various uses of money and the percent of whole incomes. It can be drawn on large cardboard, copied from illustration (See below). Statistics given according to the American Education Digest.



Service No. 8

Stewardship of Prayer

INSTRUMENTAL PRELUDE: "Ave Maria"—Bach-Gounod. (Page 12).

CALL TO WORSHIP: (Standing).

LEADER: Hear my prayer, O Jehovah; give ear to my supplication. Ps. 143:1.

RESPONSE: *I waited patiently for Jehovah; and He inclined unto me and heard my cry. Ps.* 40:1.

HYMN RESPONSE:

The Lord is in His Holy temple,
The Lord is in His Holy temple,
Let all the earth keep silence
Let all the earth keep silence
Keep silence before Him. Amen.

SILENT PRAYER:

HYMN: "O God, Thy World is Sweet with Prayer."
(No. 8 H. Am. Y. and No. 17 Am. C. & C. S. H.)

HYMN: "Father Almighty, Bless us with Thy Blessing."
(No. 154 H. Am. Y.)

SOLO PRAYER: "Largo" from "Xerxes"—Handel. (Softly, bowed heads). (Page 34).

PRAYER TALK AND SCRIPTURE READING: (Use picture: Hoffman's "Christ in Gethsemane.")

Are there not scores of Christians who do not feel their stewardship of prayer? "The prayer power has never been tried to its fullest capacity by any church."

Jesus gave us the example. From the beginning of his ministry to His agonizing prayer in the Garden of Gethsemane the secret of His power was prayer. "The silent stars of midnight often saw Him on His knees, alone in prayer." He expected men to follow His example, for He said: (Read Luke 8:1b).

IN CONCERT:

THE TRUTH EXPRESSED IN THE "CODE OF A SOLDIER"
(CHRISTIAN SOLDIER)

He asked for strength that he might achieve; he was made weak that he might obey.
He asked for health that he might do greater things; but he was given infirmity that he might do better things.
He asked for riches that he might be happy; he was given poverty that he might be wise.
He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.
He asked for all things that he might enjoy life; he was given life that he might enjoy all things.
He had received nothing that he asked for; all that he hoped for.
His prayer is answered, he is most blessed.

OFFERTORY: Instrumental—"Draw Thou, My Soul, O Christ."
(No. 140 H. Am. Y. and No. 195 Am. C. & C. S. H.)

HYMN: "Dear Lord and Father of Mankind." (A prayer in song—1 verse).
(No. 146 H. Am. Y. and No. 188 Am. C. & C. S. H.)

STORY:

"FOLLOWING GOD'S PRAYER PROGRAM"[1]

In the spring of 1903, Louisa Vaughn attempted her first Bible Class for women in China. She entered the work with great enthusiasm, for she had spent five years in the study of the language and in doing Christian work. It was a delight to find herself in a position where it seemed possible to bring the blessed gospel to her Chinese sisters. Twenty-five of these had been gathered together by the Chinese pastor Ding Le Mei, in a little village in the heart of the mountains. Miss Vaughn had bright hopes of what she would be able to do for them. But it was not as she expected it to be. She had assumed all could read at least a little. But as she talked with the members personally, her bright hopes died.

One informed her that she could teach her nothing, for her heart and mind were as hard and dark as mahogany. The next one said that she knew nothing; that she had never learned a thing in her life; any way how could she be expected to study with her children to care for, one baby in arms. Following her came a woman of sixty years. As she talked she wiped her eyes with her sleeve, saying: "It was very nice of you to come to teach us, Miss Vaughn, but I can't learn. I'm too old. Besides I have cried day and

[1] Reprinted from "Answered and Unanswered" by Louisa Vaughn. Used with permission, Great Commission Prayer League.

night since I was thirteen and went to my mother-in-law's to live. I can see nothing clearly, how can I see to read?" Many Chinese women do cry themselves blind before they are forty years old. All the members of the class were practically in the same condition. At the end of roll-call, a more discouraged teacher it would be difficult to find than Louisa Vaughn, who realized the women had come because their pastor had sent them. Their minds were wholly undeveloped, and they had not even a wish to improve.

In utter despair, Louisa went to her room to pray, for there had been a very insistent question in her heart: "Where is my faith in God?" She dropped to her knees, confessing spiritual ignorance and helplessness. She prayed that God would show her exactly what to do.

Immediately like a flash of light in a dark room came these promises: (John 14:13-14) "Whatsoever ye shall ask in my name that I will do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." Then she knew that God would fulfill His promise for these poor Chinese women. She earnestly prayed that the Father would forgive them, and pour out His holy spirit upon them, revealing the Lord Jesus Christ as their personal Saviour with such fervor that they might return to their homes to witness for Jesus. She resolved to wait patiently for Him to perform his miracle in each darkened heart. Rejoicing she returned to her class of illiterate women, bound in chains of iron by their superstitions. She taught them this prayer: "Heavenly Father, forgive me my sins, cleanse me from them in the precious blood of Christ, and fill me with the Holy Spirit; I ask in Jesus name."

Some of the women spent the greater part of three days in learning this simple passage. Louisa's first day passed slowly, with no sign from God that He had heard her prayer. All the next morning there was still no evidence that He was working. But that afternoon while on their knees repeating together the little prayer, one of the women began to weep out a confession of her sins. She askd that she might be forgiven and cleansed in the precious blood of Christ and that the Holy Spirit would come into her heart and dwell there. In a few moments all arose to find the penitent woman a "new creature in Christ Jesus." In the course of the next few days woman followed woman in a similar experience, until the entire class rejoiced in Christ, their Saviour. Louisa Vaughn's strength was taxed to the utmost in giving them the help and teaching they sought. She could scarcely find time to satisfy them. For ten years she thus labored among them, later being transferred to a place where she could do a greater work among the women of fifteen organized churches.

Upon being asked to describe her method, she replied: "I depend not upon any method, but upon the power of the Holy Spirit." "But we haven't this power," they replied. "No," she said, "It comes only in response to prayer and faith. The three things go together, prayer, faith and power. Do you want this power?"

They said there was nothing they wanted more. Then she added: "Would you be willing to form with me a circle in which we pray daily, first for ourselves and then for each other?" Eight agreed to do so.

Chinese pastor Ding Le Mei, a member of the circle, continued "God's Prayer Program," becoming so marvelously empowered with the spirit of Christ that he is known today as China's Moody. But Louisa Vaughn first claimed Christ's promises, with faith in God as her only program.

HYMN: (One verse) "Immortal Love, Forever Full."
(No. 144 H. Am. Y. and No. 104 Am. C. & C. S. H.)

PRAYER CIRCLE: Sentence Prayers.[1]

SOLO: (Verse five) Above hymn.

PROCESSIONAL TO CLASSES: Instrumental—"Gracious Spirit, Dwell with Me."
(No. 70 H. Am. Y. and No. 50 Am. C. & C. S. H.)

[1] Stress the "Quiet Hour" movement in classes and recruit as many as possible.

Service No. 9

Stewardship of Life

INSTRUMENTAL PRELUDE: "Melody"—Beethoven. (Page 23).

CALL TO WORSHIP: (Standing).

LEADER: Thou, O Jehovah, will abide forever; and Thy memorial name in all generations. Ps. 102:12.

RESPONSE: *The children of Thy servants shall continue and their seed shall be established before Thee. Ps.* 102:28.

HYMN: "Lead on O King Eternal" (Verses 1 and 3).
(No. 188 H. Am. Y. and No. 246 Am. C. & C. S. H.)

DUET: (Unannounced). Tune: No. 177 Am. C. and C. S. H.

SAVIOUR, I FOLLOW ON

Saviour, I follow on, guided by Thee,
Seeing not yet the hand that leadeth me;
Hushed be my heart, and still,
Fear I no further ill;
Only to meet Thy will
My will shall be.

Saviour, I long to walk closer with Thee;
Led by Thy guiding hand ever to be;
Constantly near Thy side,
Quickened and purified,
Living for Him who died
Freely for me. AMEN.

CONCERT PRAYER: (Bowed heads).

"O Lord renew our spirit and draw our hearts unto Thyself, that our work may not be to us a burden, but a delight; and give us such a mighty love to Thee as may sweeten all our obedience. O let us not serve Thee with the spirit of bondage as slaves, but with the cheerfulness and gladness of children, delighting ourselves in Thee and rejoicing in Thy work. (Benj. Jenks—1646-1724).

HYMN: "O Master Let Me Walk with Thee." (Verses 1, 3 and 4).
(No. 205 H. Am. Y. and No. 281 Am. C. & C. S. H.)

SCRIPTURE LESSON: Matthew 9:35 to 38 inclusive.

HYMN: "Love Thyself Last." (Verses 1, 3 and 4).
(No. 204 H. Am. Y. and No. 282 Am. C. & C. S. H.)

POEM:

THE ROPE HOLDERS[1]

Those who go down in far places,
At home and in foreign lands,
Must have something which they can hold by
To guide and strengthen their hands.

Their task is of greatest labor,
Of sacrifice, mercy and pain,
And all for the love of the Master,
They are giving, nor thinking of gain.

If they, through the love of the Master,
Are giving their best out of life,
Surely those who cannot go with them
Can strengthen their hands for the strife.

This rope should be prayerfully woven
Of love, and good gifts, great and small,
Self-denial and allegiance unshaken
And loyalty which, giving, gives all.

Every strand should be woven so strongly
With the strength of the Master's grace,
That no matter the strain put upon it,
It will hold, having no weakest place.

Then those who go down in dark places,
Both at home and in foreign lands,
Will rejoice in the strength of the weavers,
And the rope that is held by such hands.

OFFERTORY: "Master, No Offering Costly and Sweet"
(No. 206 H. Am. Y. and No. 289 Am. C. & C. S. H.)

HYMN: "Take My Life and Let It Be." (Verses 1, 3 and 4).
(No. 166 H. Am. Y. and No. 168 Am. C. & C. S. H.)

STORY: (A True Story)

A LIFE GIFT CEREMONIAL[2]

"Take My Life" is not a mere sentiment in song to hundreds each year who consecrate their lives in absolute surrender to the Christ and His

[1] Alice Gay Judd, in Woman's Missionary Friend. Used by permission.
[2] From Indianapolis News. Used with permission.

church. In one great communion, the Roman Church, the consecration is noted in an elaborate ceremony, similar to the following service:

"Bells at the monastery tolled—signifying the death to the world of two sisters, Mary Matilda and Mary Dominie, who inside the chapel took vows of poverty, silence, obedience, chastity and inclosure.

"Two other sisters took the habit of the order in a beautiful ceremony typifying their marriage to the church. They wore bridal garments with bridal wreaths and veils. They were accepted on probation for a year, at the end of which, if they desire to continue they will take simple vows for three years, followed by solemn vows for life.

"The ceremonies were impressive and lasted three hours. . . . . The ring of faith containing a tiny crucifix was placed on the fingers of the new sisters, wedding them to the church, and crowns were placed on their heads as reminders of the passion of Christ. In the course of the ceremonies the two women were escorted from the chapel into the monastery by relatives and the clergy, where they were received by members of the order. Habits of gray of the two sisters who made life vows were blessed and given them. After the benediction, the doors of the outer world closed, and they entered the solitude of the monastery walls.

"Sisters of the order spend their time in prayers and fasting, sustaining themselves by doing fancy work and making altar bread. At midnight each night while the city is mantled in darkness monastery sisters arise and go to the chapel to kneel in prayer for two hours."

Such a gift of life is, indeed, noble, but hundreds of others give their lives for Christian Service, "in the world but not of it." Laboring in the open fields among men, their work often requires even more courage, initiative, daily strength to resist temptation, and a deeper sense of responsibility or stewardship than does solitary service.

Story Incident:

A splendid young man, who with his brothers made four in one family to offer their lives in the service to their country during the late World War, wrote at the close of the service a letter saying:

"Our prayers are finally answered and the war seems to be over in the right way. I am glad of it. Already I am anxious to get back home, and to work at building up instead of tearing down. I have spent fifteen months now, learning and training other men to kill, to rid the world of a terrible menace. If each of those years can be turned into twenty years, I would like to spend them all in learning and teaching other men to forget themselves, that the world might be purged of the sordidness and selfishness that makes war possible. I believe I can do it with more earnestness and zest than I have been able to put in my short military career. May God help me to carry out my resolutions."

Hundreds of heroes of service have thus volunteered for the Kingdom

of God, but hundreds more are needed if "Jesus Shall Reign Where'er The Sun Does His Successive Journeys Run."

SILENT PRAYER:

QUARTET: (Softly during silent prayer as heads are bowed) "Lord, Speak to Me." (Verses 1, 3, 4).
(No. 208 H. Am. Y. and No. 343 Am. C. & C. S. H.)

BRIEF TALK: "Carry On"—Pastor.

CALL TO SERVICE: Invitation Hymn—"Just as I am Thine Own to Be."

(No. 231 H. Am. Y., Tune 232 and No. 170 Am. C. & C. S. H., Tune 171).

CONSECRATION PRAYER:

Raising the Christian Flag (Music—softly "Fling out the Banner.") (No. 256 H. Am. Y.)

PROCESSIONAL TO CLASSES: Instrumental—"The Son of God Goes Forth to (No. 180 H. Am. Y. and No. 238 Am. C. & C. S. H.)

NOTE—Whether or not there are any volunteers for service, it is wise to raise the Christian Service Flag, as it is constantly a silent appeal, and may be a rebuke if a church fails to recruit any volunteers for service in the home or foreign fields. Several types of service flags have been devised by various churches, but a simple plan is to use the Christian Flag. It can be arranged so that it can be raised or lowered by a rope at a given time. Some churches use different colored stars to designate the kinds and grades of service. Others use only a gold star for each recruit, placed on the blue square in the center of which is the Red Cross, at the upper left-hand corner of the white banner.

III

GIFTS

Service No. 10

The Joy of Giving

INSTRUMENTAL PRELUDE: * "Silent Night."
(No. 83 H. Am. Y. and No. 95 Am. C. & C. S. H.)

CALL TO WORSHIP: (Standing) Hymn—"Come All Ye Faithful"—1st verse
(No. 79 H. Am. Y. and No. 88 Am. C. & C. S. H.)

LEADER: As we approach the Christmas Season, when the whole Christian World will celebrate the birth of Christ, we are reminded of ancient wise men from the East, who guided by the Star of Bethlehem, came to worship the divine child. As they bowed down in adoration, they not only expressed their praise in words, but they brought substantial gifts—for the Bible tells us this:

SCRIPTURE LESSON: Matthew 2:11.

LEADER: Let us catch the message in their joy of giving by singing the Christmas hymn:

HYMN: "As with Gladness Men of Old."
(No. 89 H. Am. Y. and No. 93 Am. C. & C. S. H.)

THEME STORY:

"A NEW STORY OF EBEN HOLDENS"[1]

Many years ago there lived in England, a country boy who learned that there was more joy in giving his Christmas money than spending it. His name was Eben Holden and this is the story as he told it:

"I 'member one year, the day before Christmas, my father gin me two shillin'. I walked all the way t' Salem with it. I went in a big store when I come t' the city. See s' many things couldn't make up my mind t' buy nuthin'. I stud there feelin' uv a pair o' skates. They wus grand, all shiny with new straps an' buckles. I did want 'em awful, but I didn't have enough money. Purty soon I see a leetle bit uv a girl in red jacket lookin' at a lot o' dolls. She wus ragged, an' there were holes in her shoes, an' she did look awful poor an' sickly. She'd go up an' put her hand on one o' them dolls' dresses and whisper:

" 'Some day,' she'd say, 'some day.'

"Then she'd go to another an' fuss a minnit with its clothes an' whisper, 'some day.' Purty soon she as't if they had any doll with a blue dress on for three pennies.

[1] By Irving Bacheller. From Leslie's Monthly. Used with permission.

" 'No,' says a woman, says she, 'the lowest price fer a doll with a dress on is one shillin'.'

"The little gal she looked es if she wus goin' to cry.

" 'Some day I'm goin' to hev one,' said she.

"I couldn't stan' it an' so I slipped up an' bought one an' put it in her arms. I never'll fergit the look that come into her face then. Wall, she went away an' set down all by herself, an' it come cold, an' that night they found her asleep in a dark alley. She was holdin' the little doll with a blue dress on. The little girl was "half dead" with the cold and there was one thing about it all that made her famous. She hed took off her little red jacket an' wrapped it with tender care 'round the little doll."

"Did she die and go to heaven? Do you ask?

"No," said he quickly, "she lived an' went there. Ye don't hev t' die t' go to heaven. Ye've crossed the boundary when you begin t' love somebody more'n ye do yerself, if it ain't nobody better'n a rag doll."

HYMN: "Joy to the World" (One verse only—Standing).
(No. 71 H. Am. Y. and No. 81 Am. C. & C. S. H.)

OFFERTORY: Instrumental—"We Three Kings of Orient Are."
(No. 90 H. Am. Y. and No. 87 Am. C. & C. S. H.)

POSTER TALK:

"OUR CHILDREN"

Eben Holden's joy can be our joy if our gifts are given with his spirit of sacrifice.

Opportunities are all around us to give Christmas cheer to those in need. The poster: "Our Children" makes a special appeal, for it pictures all the children in the Orphans' Homes supported by our denomination. Our church desires to make a worthy gift to these unfortunate children.

"The children in these homes are just like children in your home and mine. Their needs are the same. Many of them come undernourished in body, mind and soul. They have been neglected, abused and unloved. Their bodies must be fed, clothed and made sound and well. They must be entertained, educated, and above all loved. These needs must be met and supplied 365 days in the year. These children are not only hungry three times a day, but all day long and every day. They tear their clothes and kick the toes out of their shoes, just as the children in yours and mine do. They suffer from bumps that must be cured with kisses, and heartaches that must be healed by an application of love. It takes

money, lots of money to support this great family."[1] What will your class give?

PRAYER SONG: (Last verse only) "O Little Town of Bethlehem." (No. 80 H. Am. Y. and No. 82 Am. C. & C. S. H.)

SILENT PRAYER: (Piano play softly)—"Silent Night."

LEADER: Let our prayers be to stimulate the spirit of giving. (Close silent prayers with a spoken prayer by leader).

Classes depart to class rooms as same music continues.

Poster can be made by mounting on large card-board pictures, or printed names, of all orphanages supported by the entire brotherhood. Churches not using Christmas offering for this purpose can use Near East Relief posters.

[1] Quotations from World Call. Used with permission.

Service No. 11

The Unseen Gift

INSTRUMENTAL PRELUDE: "The First Noel."
(No. 77 H. Am. Y. and No. 89 Am. C. & C. S. H.)

CALL TO WORSHIP:

LEADER: Oh sing unto Jehovah a new song. Sing unto Jehovah all the earth.

RESPONSE: *Sing unto Jehovah, bless His name. Psalm* 96:1, 2*a.*

HYMN: Joy to the World.
(No. 71 H. Am. Y. and No. 81 Am. C. & C. S. H.)

HYMN: (One verse) "Watchman, tell us of the Night."
(No. 231 H. Am. Y.)

SCRIPTURE LESSON:

LEADER: Long before the birth of the Christ Child, the coming of a new King was foretold by Prophets of old.
(Read) Isaiah 7:14; Micah 5:2.

HYMN: "O Little Town of Bethlehem."
(No. 80 H. Am. Y. and No. 82 Am. C. & C. S. H.)

BIBLE STORY:

BIRTH OF HIS KINGDOM

From the birth of Jesus to His manhood, the people could not understand the meaning of His Kingdom. One day the Pharisees came to Him inquiring: "When cometh the Kingdom of God?" Jesus answered them saying: "The Kingdom of God cometh not with observation. Neither shall they say, 'Lo, here or lo there,' for lo the Kingdom of God is within you."

Then there was a Pharisee, named Nicodemus, a ruler of the Jews, who wanted so much to know about Christ's Kingdom, that he came unto Jesus by night saying, "Rabbi, we know that thou art a teacher come from God; for no man can do these signs which thou doest, except God be with him.

Jesus answered saying, "If you want to see the Kingdom of God, you must be born anew." "Oh, but I am old, how can I become as a babe?" said Nicodemus. Then Jesus continued kindly: "Except one be born of water and the spirit, he can not enter into the Kingdom of God. You need not marvel at these words. It is like this, Nicodemus: The wind bloweth where it will, and you hear its voice, but know not whence it cometh and

whither it goeth. So is everyone that is born of the spirit." Thus must the birth of His Kingdom come to every Christian, issuing in an unseen gift of service.

QUARTET: (Concealed) "Holy Spirit, Truth Divine" (2nd verse only) (Page 17).

OFFERTORY: (Instrumental) "O Child of Lowly Manger Birth." (No. 93 H. Am. Y. and No. 96 Am. C. & C. S. H.)

SERVICE STORY: "The Other Wise Men." Henry Van Dyke.

PRAYER SONG: (3rd verse only) "O Little Town of Bethlehem."

SENTENCE PRAYERS: (For spirit of service).

PROCESSIONAL TO CLASSES: Instrumental—"Christians, Lo, the Star Appeareth." (No. 92 H. Am. Y.)

Service No. 12

The Perfect Gift

(Christmas Program)

Instrumental Prelude: * Medley Christmas Carols.

Call to Worship: (Standing).

Leader: For unto us a child is born, unto us a son is given and the government shall be upon his shoulders.

Response: *And His Name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace. Isaiah* 9:6.

Hymn: "Hark! The Herald Angels Sing."
(No. 72 H. Am. Y. and No. 94 Am. C. & C. S. H.)

Story:

THE ANNUNCIATION [1]

In a humble home in the little town of Nazareth, in the country of Palestine, there lived a lovely maiden, whose name was Mary. One day, as she was busy with the daily tasks, which Jewish girls of that time often did, she was approached in the garden by the angel Gabriel, who spoke unto her, saying: "Hail, Mary, thou art highly favored. The Lord is with thee. Blessed art thou among women." When Mary saw the angel, she was amazed, and while thrilled with his words, she was really troubled. She could not understand why she was saluted.

The angel knew she was timid, and said very kindly: "Fear not, Mary —for thou hast found favor with God. You know, when God created the earth, He made all men good; but sin has come into the world—and the Kingdom of God has long needed a Saviour. God has promised men a Redeemer—a Messiah—who shall inherit the throne of David, his father. Now, Mary, the time has come and God has chosen you to be the mother of the Messiah. You are to call his name Jesus, and he shall be great. He shall be called the Son of the Highest, and there shall be no end to His kingdom.

Mary's face was radiant with joy, and as the angel departed, she burst forth into a beautiful song, beginning:

Quartet: (Concealed) Chant—The Magnificat (One verse, Page 44).

Story of the Shepherds:[1]

Many months after the angel spoke to the lovely Virgin Mary, concerning the coming of the Christ-child, another angels' song was heard in the

[1] From "Message of Victorious Peace," A White Gifts for the King Service. By Gussie B. Stacy. Used with permission of Meigs Publishing Co.

little country of Judea. It was at a time when hundreds were gathered together, ready to be taxed. Among these were Mary and her espoused husband, Joseph, who had traveled from the town of Nazareth to Bethlehem, because each man had to be enrolled in his own city and Joseph belonged to the house of David.

When Mary and Joseph arrived at Bethlehem, the city was crowded and there was no room for them in the inn. They had to take shelter in a stable, and while they were there, Mary's first-born baby came.

That night in the same country, there were shepherds abiding in the field, watching their flocks. Suddenly they were frightened, for a great light—the glory of the Lord—shone all around them and an angel stood near them. The angel saw that they were afraid, and spoke, saying: "Be not afraid, for I bring you good tidings of great joy, for there is born this day in the city of David, a Saviour, who is Christ, the Lord."

The angel told them just where to find the babe, wrapped in swaddling clothes, lying in a manger. Then the Shepherds heard beautiful music. It was the heavenly host of angels, praising God and saying: "Glory to God in the highest and on earth peace among men." As they listened, the angels went away from them into Heaven, but the hearts of the Shepherds were stirred with the message, and they hurried to Bethlehem to see what the Lord had made known to them.

When they found Mary and Joseph with the babe, lying in the manger, they told the things that they had heard, causing many to wonder. But Mary, while she was happy in knowing all these sayings, only pondered them in her heart and said not a word. Then the Shepherds returned to their flocks, glorifying and praising God.

HYMN: "It Came Upon the Midnight Clear."
(No. 74 H. Am. Y. and No. 83 Am. C. & C. S. H.)

HYMN: "Joy to the World."
(No. 71 H. Am. Y. and No. 81 Am. C. & C. S. H.)

STORY OF THE WISE MEN:[1]

The light which shone over Bethlehem when Jesus was born, spread far away as a great star in the East, which was seen and followed by Wise Men who came to Jerusalem, seeking to worship the child, whom they believed had been born to be King of the Jews. There was one, Herod, the King, who was troubled to know what the wise men told. He called all the chief priests and scribes of the people together to learn where the child should be born. They told Herod that long ago, prophets had said that a governor, one who could shepherd the people of Israel, would come out of Bethlehem of Judea.

Herod was not pleased, for he did not understand the reign of peace which the Christ should establish. He feared he might lose his own king-

[1] From "Message of Victorious Peace," A White Gifts for the King Service. By Gussie B. Stacy. Used with permission of Meigs Publishing Co.

dom, and secretly called the wise men to know exactly what time the star appeared, saying he wished to worship the child Jesus, too. He really hoped to harm Him.

The wise men followed the star till it stood over where the young child was. Then they rejoiced with great joy, but when they entered the house and saw the child with Mary, His mother, they fell down and worshipped Him. They had brought their richest treasures, gold, frankincense and myrrh, which they offered as gifts. But they never told Herod where to find the child Jesus, for God had warned them in a dream not to trust Herod—nor to return to him. So they departed unto their own country another way. No doubt they ever after served their Lord.

HYMN: (Fourth verse) "O Little Town of Bethlehem."
(No. 80 H. Am. Y. and No. 82 Am. C. & C. S. H.)

OFFERTORY: Instrumental—"Silent Night."
(No. 83 H. Am. Y. and No. 95 Am. C. & C. S. H.)

GIFT PAGEANT (See Note)

HYMN: (First verse) "Holy Night, Peaceful Night. (See Offertory).

STORY:

"THE INN THAT MISSED ITS CHANCE" [1]

One day, a long, long time after the birth of the Christ-child in the little town of Bethlehem, the old inn-keeper sat meditating about how his inn had missed its chance.

"What could I have done?" he reasoned. "The inn was full of people —and such distinguished guests—Marcus Lucius and his scribes who made the census—honorable men from farthest Galilee had come to be enrolled. There were rich ladies and their lords—rabbis and noblemen. I never saw such a brilliant throng. They all brought servants and the inn was like a swarming time. I was half crazed among so many.

Then came those two—he just a plain working man leading a donkey, on which sat his pale and drooping wife. They had no servants. How could I have known they were so important. Indeed, I never even saw them myself. My servants must have sent them away. But if I had seen, how could I have known they were to be the parents of our Saviour, Christ the Lord? They say there was a sign, a heavenly light of great resplendor, but I had not time for stars. And there was a song of angels in the air, out on the hillsides, but in amidst clamours of an inn like mine, how could I hear their message of Peace on Earth, Good Will to men.

Of course, if I had known what I know now of the new King—how He could feed an army on a loaf of bread or touch a fallen soldier so he leaped up uninjured—how He healed the sick and made blind men to see—I would

[1] Adapted from a story by Amos R. Wells in The S. S. Times. Used with permission.

have turned the inn upside down, Marcus Lucius and the rest—and sent them to the stable. I hope He understood I did not know.

Surely He will come again—maybe with banners and an army that my inn may make amends.

But Alas! Alas! to have missed a chance like that. Had I but known —this old inn might be chief among them all—the birth-place of the Messiah."

DUET: "Thou Didst Leave Thy Throne"—First two verses.
(No. 91 H. Am. Y. and No. 108 Am. C. & C. S. H.)

"THE PERFECT GIFT": Short Talk by pastor on making the decision for Christ.

INVITATION HYMN: "Just as I am Thine Own to Be"—Tune Woodworth.
(No. 131 H. Am. Y., Tune 132 and No. 170 Am. C. & C. S. H., Tune 171).

BENEDICTION:

POSTLUDE: Silent Night.

NOTE: The decoration for this program and gift pageant can be made very effective by having a light cyclorama or light draping around the platform or room. In the center of the platform should be an altar on which should be an open Bible. Immediately back of the altar should be a large cross, wrapped in white and bearing on its center a white lily. In order to contrast the cross from its background, a sheet of beaver board cut in the shape of a gothic window, and covered with purple material, with a border of tinsel, should be used immediately back of the cross. On either side of the altar should be a large cathedral candle, and (if placed close enough to the cyclorama to provide support for the reflectors) a "halo reflector" (See appendix) should be placed behind them. A spotlight should play on the altar and cross.

Gift bearers (one from each class) robed in white surplices or Greek gowns form at the back of room and march in single file to the altar at the front. Each carries a candle in one hand, with the class gift in the other. Two torch bearers in Greek robes await the gift bearers at the altar. When the gift bearers have formed a semi-circle in front of the altar they kneel and the torch bearers light the cathedral candles, a symbol of the spirit of giving. The gift bearers then present their gifts at the altar and are received by the torch bearers with a silent blessing. Each gift bearer kneels at the altar when presenting gift and the torch bearer blesses in an attitude of prayer. (Bowed head with outstretched arms). Each candle is then lighted by the torch bearers and the gift bearers return to the semi-circle. The room should be semi-darkened during this program.

Service No. 13

The Lasting Gift

INSTRUMENTAL PRELUDE: "He Shall Feed His Flock."—Handel. (Page 16).

CALL TO WORSHIP: (Standing).

LEADER: O Worship the Lord in the beauty of holiness.
For in the Lord Jehovah is everlasting strength.
Psalm 96:9a; Isaiah 26:4b.

RESPONSE: *From everlasting to everlasting, Thou are God. Psalm 90:2a.*

HYMN: "Angels from the Realm of Glory."
(No. 73 H. Am. Y. and No. 79 Am. C. & C. S. H.)

HYMN: (Second verse, seated) "Hark! The Herald Angels Sing."
(No. 72 H. Am. Y. and No. 94 Am. C. & C. S. H.)

"Christ by highest heaven adored,
Christ, the everlasting Lord!
Come, Desire of Nations, Come,
Fix in us thy humble home
Veiled in flesh the God-head see;
Hail th' Incarnate Deity,
Pleased as man with men to dwell;
Jesus, our Emmanuel!

LEADER: The greatest gift the world has ever known, God's gift of His Son, is an everlasting gift, for does not John 3:16 say: (Read)

The following scripture lesson tells us how His gift is lasting to us:

SCRIPTURE LESSON: I John 4:9..

HYMN: (Last verse) "It Came Upon the Midnight Clear."
(No. 74 H. Am. Y. and No. 83 Am. C. & C. S. H.)

STORY:

"THE GOD IN YOUR HOME" [1]

She was a dainty slip of a Japanese girl. Her bright, wondering, almond eyes looked out in interested query at all things in the great, wonderful America. Eagerly she studied at the American University. The girls called

[1] By Mrs. E. C. Cronk. From "Front Rank." Used with permission.

her Cherry Blossom, for she seemed like a bloom from her favorite cherry tree, blown across the ocean from her own Sunrise Land.

Ethel Clarkson, one of the college girls, wrote home to her mother, begging permission to bring Cherry Blossom home with her for the holidays. "She fairly absorbs knowledge and adopts our American customs in the most charming way," wrote Ethel.

When Christmas time came, dainty little Cherry Blossom was all aglow over the thought of spending Christmas in the beautiful American home. She had been inside the great schools and colleges in America. She had seen their art galleries and public buildings. She had been in many churches. But the thing she longed most to see, on the inside, was a Christian home.

That first Christmas time in America was a wonderful holiday season to the little Cherry Blossom from Japan. But soon vacation time was over. Mrs. Clarkson stood in her library with her hands on the shoulders of the little Japanese girl she had learned to love deeply.

"Now tell me before you go, you dear little Cherry Blossom," she asked playfully, "how you like the way we American folk live. Are you homesick for a real genuine bow? Are you weary of sitting in chairs and sleeping in beds—and wearing shoes all day long—and being bothered with knives, forks and spoons?"

The girl laughed merrily.

"Oh, I love it," she said clapping her hands. "It is such fun trying to see which spoon to take up next. Your home is wonderful." Then her eyes grew suddenly wistful.—"But," she said, and hesitated.

"But what," said Mrs. Clarkson, encouragingly.

"There is one thing I miss," said the girl with a far-away look in her eyes, "that makes your home seem queer to me. You know I have been with you to your church and I have worshipped your God there, but I have missed the God in your home. You know, in Japan we have a God-shelf in every house with the Gods right there in our homes. Do not Americans worship God in their home?"

All during the afternoon Mrs. Clarkson was strangely silent. The innocent question of her departing guest had gone straight to her heart, with an overwhelming accusation. Her thoughts flew back over the busy years to those days when she first had a home of her own, and a time and a place for the worship of God in her home.

Then the thousand distractions of a large household and a busy life crowded in, and the God in her home had been crowded out. She had not meant that it should be so. And as she thought of it all a great longing filled her heart and the light of a firm conviction filled her eyes. That day she talked with each member of her home.

There it was that the little Cherry Blossom from Japan, on her next vacation visit, found the God in that home, and gave her heart to him.

SOLO: (Second verse) "In the Lonely Midnight."
(No. 75 H. Am. Y. and No. 84 Am. C. & C. S. H.)

PRAYER: (That the Christmas Spirit may abide as a lasting influence).

OFFERTORY: Instrumental—"Brightest and Best of the Sons of the Morning." (No. 87 H. Am. Y. and No. 77 Am. C. & C. S. H.)

THE NEW YEAR GREETING:

HYMN: "Welcome Day of Gladness."
(No. 289 H. Am. Y.)

CONCERT POEM[1]

Standing with folded wings of mystery,
The New Year waits to greet us—you and me.

Her arms are full of gifts; her feet are shod
All fitly for rough roads or velvet sod;
Her eyes are steady with belief in God.

Her voice falls sweetly as a vesper bell
Where trust and hope all lesser notes dispel;
Scarce knowing why, we feel that all is well.

She smiles a little as she turns away,
Breathing a promise for each coming day;
And we—we pause a little while to pray.

HYMN: 1st verse—"My Faith Looks up to Thee."

SILENT PRAYER:

HYMN: 2nd verse—"I Would Be True."
(No. 170 H. Am. Y. and No. 222 Am. C. & C. S. H.)

PROCESSIONAL TO CLASSES: Instrumental—"The Old Year's Long Campaign is O'er."
(No. 287 H. Am. Y.)

[1] By Lillian Gard. From Ladies Home Journal. Used with permission.

IV.

THE ABUNDANT LIFE

Service No. 14

Four-Fold Ideals

(A Pageant)

Instrumental Prelude: "The Lord Is My Shepherd"—Koschat. (No. 61 H. Am. Y. and No. 59 Am. C. & C. S. H.)

Call to Worship: (Standing).

Leader: Give ear, O Shepherd of Israel—

Response: *Quicken Thou us, and we will call upon Thy name—*

Leader: Turn us again, O Jehovah, God of Hosts—

Response: *Cause Thy face to shine and we shall be saved.* (Psalms 80:1a, 18b, 19).

Hymn: "Shepherd of Tender Youth." (Italian Hymn) (Verses 1, 3). (No. 37 H. Am. Y).

In Concert: The 23rd Psalm.

"Jehovah is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters;
He restoreth my soul.
He guideth me in the paths of righteousness for His name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for Thou art with me;
Thy rod and Thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies;
Thou anointest my head with oil;
My cup runneth over.
Surely goodness and loving kindness
Shall follow me all the days of my life,
And I shall dwell in the house of Jehovah forever."

Prayer Song: (Verse 2) "Father Almighty, Bless Us With Thy Blessing." (No. 154 H. Am. Y.)

The room is darkened and a spotlight is turned upon the veiled picture "The Good Shepherd."

Instrumental: "I Met the Good Shepherd" (No. 107 H. Am. Y.)
During this music the picture is unveiled.

SOLO: (1st verse unannounced) "I Met the Good Shepherd." (No. 107 H. Am. Y.)

SILENT PRAYER: (Above music softly).

STORY: (Reader unseen)

"THE GOOD SHEPHERD"

"I am the Good Shepherd. The Shepherd layeth down his life for the sheep," said Jesus in explanation of a parable, the hidden meaning of which was not understood by His listeners, as He had pictured to them a sheep-fold so common in the little country of Palestine.

Warning them against thieves and robbers, who climbed up some other way than by the door, He told them that the shepherd enters by the door the porter openeth. Hearing his voice, the sheep know him; and calling them by name, they are led out as he goes before them.

Then Jesus added: "I am the door of the sheep; by me, if any man enter in, he shall be saved. . . . . I came that they may have life, and may have it more abundantly." (John 10:1-14).

SCRIPTURE LESSON:

LEADER: The "Abundant Life" to Jesus was four-fold; for He said in Luke 10:27a: "Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, with all thy strength, and with all thy mind."

PAGEANT OF "FOUR-FOLD IDEALS": (A comparison) (See note Page 78).

A. *Ignorance*: (*Enters from left, goes up and speaks to picture*). I am Ignorance. There follow in my train, those who have been touched by my lack of knowledge. (*Stands at side, and a little in front of picture with head bowed in attitude of confession*).

1. *Broken Body*: (*Enters left and stands, facing picture, next to Ignorance, with head bowed in attitude of confession*). I am a Broken Body. Ignorance of the laws of health, exercise, and proper food and drink has made me a victim of self-indulgence.

2. *Mental Apathy*: (*Enters same as Broken Body and stands next with same attitude*). I am Mental Apathy. Wasted opportunity has blighted ambition and intellectual growth.

3. *Selfishness*: (*Enters same as Mental Apathy and stands next with same attitude*). I am Selfishness. Self-interest and conceit have deprived me of love, loyalty, and friendship.

4. *Spirit of Doubt*: (*Enters same as Selfishness and stands next with same attitude*). I am the Spirit of Doubt. Sin and despair have kindled a hate that has quenched the spirit of Devotion and the love of God.

SOLO: "I Come to Thee" by Roma—M. Witmark Co., New York, Publishers. (Sheet Music).

B. *Education*: (*Enters right, goes up and speaks to picture*). I am Education. There follow in my train, those who have fulfilled the Lord's four-fold command, justly becoming messengers of the "Abundant Life." (*Stands at side, and a little in front of picture, with outstretched arms and face upturned in an attitude of adoration*).

1. *Physical Ideals*: (*Enters right and stands, facing picture, next to Education, with out-stretched arms and face upturned in an attitude of adoration*). I am Physical Ideals. I bear a life of health, strength and wholesome recreation.

2. *Intellectual Ideals*: (*Enters same as Physical Ideals and stands next with same attitude*). I am Intellectual Ideals. Mental power, wisdom and understanding are the fruits of my growth.

3. *Social Ideals*: (*Enter same as Intellectual Ideals and stands next with same attitude*). I am Social Ideals. I conceive loving kindness, human brotherhood, and service.

4. *Spirit of Worship*: (*Enters same as Social Ideals and stands next with same attitude*). I am the Spirit of Worship,—consecrated through the fruits of the Spirit: "Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and self-control." "My faith looks up to Thee, Thou Lamb of Calvary."
(Lights on).

HYMN: "My Faith Looks Up To Thee."

CONCERT PRAYER:[1]

"O Blessed One—Spirit of Light and Love, of Truth and Beauty, of Freedom and Joy, we flee from thoughts of ourselves. Behold us, a company of seekers for a more Abundant Life. We have heard and believed that in Thee is no darkness at all, and that in Thy Light we shall see. Amen."

PRAYER: Solo (Verse 5) "O Child of Lowly Manger Birth."
(No. 93 H. Am. Y. and No. 96 Am. C. & C. S. H.)

[1] From "A Book of Prayers" by C. G. Ames. Used by permission of the publishers, The Beacon Press, Boston.

OFFERTORY: Instrumental—"Jesus Thou Divine Companion." (No. 210 H. Am. Y. and No. 296 Am. C. & C. S. H.)

PROCESSIONAL TO CLASSES: Instrumental—"Thou Art My Shepherd." (Orders of Worship p. 18 H. Am. Y.)

NOTE: In this pageant an added effect can be given by the use of robes, but these are not necessary. Use gray with black trimming for those following Ignorance, and white with gold trimming for those following Education. Ignorance should have a black robe with a cowl, and Education should wear the traditional "Cap and Gown."

Service No. 15

Physical Expression of Life

(Self-Control)

Instrumental Prelude: "God Is My Song"—Beethoven. (Page 6).

Call to Worship: (Standing).

Leader: "Blessed are the pure in heart, for they shall see God." (Matthew 5:8).

Response: *"Create in me a clean heart, O God; and renew a right spirit within me."* (*Psalms* 51:10).

Hymn: "Keep Thyself Pure—Christ's Soldier."
(No. 178 H. Am. Y. and No. 217 Am. C. & C. S. H.)

Hymn: "Father in Heaven, Who Lovest All." (Verses 1, 2, 3).
(No. 168 H. Am. Y. and No. 220 Am. C. & C. S. H.)

Prayer:

Hymn: "Father in Heaven" (Verse 5).

Scripture Lesson:

Leader: It is recognized that the fundamental basis of all development is physical, and it is said: "95 per cent of all interests find physical expression."

The Apostle Paul was a great believer in the value of the body to the intellectual and spiritual life. He wrote to the church at Corinth saying: "Know ye not that your body is the temple of the Holy Spirit? Glorify God, therefore, in your body." (I. Cor. 6:19, 20b). (Read I Corinthians 9:24,25).

And to the Romans, Paul said: I beseech you therefore—present your bodies a living sacrifice, holy, acceptable unto God. (Romans 12:1).

Hymn: "Dare To Be Brave, Dare To Be True."
(No. 175 H. Am. Y. and No. 226 Am. C. & C. S. H.)

Offertory: Instrumental—"Thine Arm, O Lord, in Days of Old."
(No. 101 H. Am. Y. and 114 Am. C. & C. S. H.)

STORY:

"THE SKYLARK'S BARGAIN"[1]

There was once a young skylark who was very fond of worms. He used to say he would give anything if he could make sure of getting all the worms he could eat.

Well, one day as he was flying far up into the sky, he looked down and saw something rather unusual traveling along the cart-track which ran through the forest. Feeling curious the young skylark dropped lower and lower until at last he could see. O wonder—a queer sight indeed. He saw a tiny coach, painted black, with red blinds and yellow wheels, drawn by two magpies. Walking in front of the coach was an old man, very little and very ugly, wearing a black coat with red trousers and yellow stockings. He carried a bell, and as he walked he kept swinging the bell and shouting:

"Who will buy? Who will buy?
I am selling in all weathers,
Fine and fat and juicy worms,
In exchange for skylark's feathers."

The skylark was attracted, and flew down. "Good morning, my young friend," said the old man. "What can I do for you?"

"How much are they?" asked the skylark.

"Two for a feather, my friend, and the coach is full of them."

"Are they fresh?" said the young bird.

"Yes, indeed; all gathered fresh this morning, my pretty bird."

The skylark gave a painful little tug at his wing, and dropping the feather into the old man's hand, he said, "Two please."

As the coach passed on he felt a little guilty, but he enjoyed the feast, and was pleased to find afterward that no one noticed the missing feather.

The next day he flew with his father. "My son," said the old skylark, as they rose higher and higher, far above the tops of the tallest trees in the forest, "My son, I think we skylarks should be the happiest of birds. We have such brave wings. See now they lift us up into the blue sky, nearer and nearer unto God."

"Yes," said the young one, "Y—es . . . " But all the time he was watching a tiny speck which crept like a black beetle far below on the forest track, and he thought: "There, I've missed the coach."

The following day he waited, close to the cart-worn track. When he heard the bell ringing, he plucked another feather. It came out so easily, he pulled two more after it. Then he heard a hoarse voice shouting:

"Who will buy? Who will buy?
Surely we can come to terms.
In exchange for skylark's feathers
I am selling luscious worms."

[1] From Christian Evangelist. Used with permission.

"Three here," said the skylark.

"Very good, son, very good indeed. That will be nine worms: and here's an extra one for luck," added the old man with a chuckle. "My word," thought the young skylark, "that's a bargain." So the gay young skylark became a regular customer.

He found after a bit that he could not fly so high, but he did not mind so much. There was less fear of the coach passing without being seen. But one day, when his poor wings seemed thin and torn and ragged, he suddenly felt that he had been making a terrible mistake. He tried to fly up into the warm sunshine, but he fell back to earth, like a stone.

Then he had an idea. He thought, "Dear me, of course! Why did I not think of it before! I know what I'll do. I will dig for worms and trade for feathers." Day and night he diligently searched and gathered and stored. Then he hid himself in the tall grass, waiting for the coach to pass without being seen. Soon he heard it, and again he stepped in front of the coach, saying, "Please sir, I want to know how many feathers you will trade me for all these worms."

Then the coachman laughed and set off at once, saying over his shoulder, "Worms for feathers is my business, not feathers for worms."

So the young skylark died and was buried under the green grass. And now they say that every summer the older birds take the young birds and fly mournfully about the grave, calling one to another as they fly:

"Here lies a foolish skylark,
Hush your note each bird that sings,
Here lies a poor lost skylark,
Who for earthworms sold his wings."

HYMN: (First two verses) "Yield Not To Temptation."
(No. 174 H. Am. Y. and No. 228 Am. C. & C. S. H.)

SENTENCE PRAYERS

SOLO: (First two verses, heads bowed) "In the Hour of Trial."
(No. 172 H. Am. Y. and No. 215 Am. C. & C. S. H.)

PROCESSIONAL TO CLASSES: Instrumental—"Purer Yet And Purer."
(No. 171 H. Am. Y. and No. 216 Am. C. & C. S. H.)

Service No. 16

Intellectual Expression of Life

INSTRUMENTAL PRELUDE: Air—Beethoven. (Page 38).

CALL TO WORSHIP: (Standing).

LEADER: "Sing praises to God, sing praises:

RESPONSE: *"For God is the king of all the earth:*

LEADER: Sing ye praises with understanding. (Psalms 47:6a, 7).

RESPONSE: *"My mouth shall speak wisdom; and the meditation of my heart shall be of understanding."* (*Psalm* 49:3).

HYMN: "Let Us With A Gladsome Mind."
(No. 59 H. Am. Y)

PRAYER: (Seated).

HYMN: "O Lord, Thy Benediction Give." (First three verses).
(No. 281 H. Am. Y. and No. 344 Am. C. & C. S. H.)

RESPONSIVE SCRIPTURE: (Standing).

LEADER: "The fear of Jehovah is the beginning of knowledge. (Proverbs 1:7).

RESPONSE: *"Wisdom is the principal thing; therefore get wisdom."* (*Proverbs* 4:7).

LEADER: "How much better is it to get wisdom than gold."

RESPONSE: *"To get understanding is rather to be chosen than silver."* (*Proverbs* 16:12.)

LEADER: "If any of you lacketh wisdom, let him ask of God . . . . and it shall be given him." (James 1:5.)

RESPONSE: *"Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart."* (*Psalm* 119:34.)

HYMN: "O Word of God Incarnate."
(No. 64 H. Am. Y. and No. 45 Am. C. & C. S. H.)

SCRIPTURE LESSON:

LEADER: The old verse, "As a man thinketh, so is he," places much responsibility upon our minds; but we can be sure of the

right intellectual expression, if we remember the words of Paul in Phillippians 2:5—(Read) "Have this mind in you which was in Christ Jesus."

QUARTETTE: (First verse, unannounced) "Let There Be Light."
(Orders of Worship p. 23 H. Am. Y.)

OFFERTORY: Instrumental—"O Thou Whose Feet Have Climbed."
(No. 282 H. Am. Y. and No. 345 Am. C. C. & S. H.)

HYMN: "In Life's Earnest Morning."
(No. 142 H. Am. Y. and No. 227 Am. C. & C. S. H.)

STORY:

In one of the great Eastern Colleges for girls, a wealthy woman served as president of the Board of Directors. She was a busy woman of much culture, but she found time each week to visit a Settlement School in the poorer district of the city, where she befriended many girls who attended her classes. One especially appealed to her sympathy. She was a bright girl, although pale and wan, always seeming tired and overworked. She never attended without being burdened with the care of a baby sister; sometimes two. One day as she eagerly listened to the kind leader, the girl looked up appealingly, with the question: "How can I learn to be happy?" For a moment the teacher was puzzled as she gazed into the sad face of the hopeless girl.

Then she replied: "You can learn to be happy, if you will do three things: 1. See something beautiful everyday—a picture—or it may be a colorful sunset, or the folds of a fleecy cloud—the green of trees, or the soft shades of a flower. 2. Hear something beautiful every day. It may not be the music of a Symphony Orchestra—it can be the song of a bird or the sound of the babbling brook. Seek Nature in the City's Parks, or wander to the country side. 3. Commit to memory every day, something beautiful—a poem, verse of Scripture—any words of love and beauty. And you must not miss a single day if you would cultivate the joy of true inner happiness."

LEADER: Paul had much the same conception when he wrote to the Phillippians saying: (Read Phillippians 4:8) "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

HYMN: (First verse only) "O God, I Thank Thee for Each Sight."
(No. 10 H. Am. Y. and No. 14 Am. C. & C. S. H.)

"O God, I thank Thee for each sight
Of beauty that Thy hand doth give;

For sunny skies and air and light;
O God, I thank Thee that I live." Amen.

SILENT PRAYER:

LEADER: Let us look into our hearts. Are we making the best of our opportunities for learning? Do we "desire earnestly the greater gifts?" (Heads bowed in silent meditation.)

INSTRUMENTAL: "Holy Spirit, Truth Divine."
(No. 69 H. Am. Y. and No. 48 Am. C. & C. S. H.)

PROCESSIONAL TO CLASSES: (As music continues.)

Service No. 17

Social Expression of Life

INSTRUMENTAL PRELUDE: "Come Unto Me, Ye Weary."—Handel.
(No. 127 H. Am. Y. and No. 155 Am. C. & C. S. H.)

CALL TO WORSHIP: (Standing.)

LEADER: Hear this, all ye peoples;
Give ear all ye inhabitants of the world,
Both high and low, rich and poor together. (Psalms 49:1, 2.)

RESPONSE: *Behold, how good and how pleasant it is,*
For brethren to dwell together in unity. (*Psalms* 133:1.)

HYMN: "Where Cross the Crowded Ways of Life." (First four verses.)
(No. 222 H. Am. Y. and No. 280 Am. C. & C. S. H.)

POEM: (Seated.) [1]

"The pathway of the living is our ever-present care.
Let us do our best to smooth it and to make it bright and fair;
Let us travel it with kindness, let's be careful as we tread,
And give unto the living what we'd offer to the dead.
The pathway of the living we can beautify and grace;
We can line it deep with roses and make earth a happier place."

HYMN: "Heaven Is Here, Where Hymns of Gladness."
(No. 209 H. Am. Y.)

SCRIPTURE TALK AND BIBLE READING:

When God sent His Son to redeem the world, He made him a social being. He put him into a family, and Jesus ever expressed his life socially—in the Temple, where he early talked with the doctors; in the homes, where he visited and often ate with his friends; in the community, where he healed the sick; by the sea-side, where he mingled with his disciples; on the mountain-side, where he fed the multitude; on the highways, where he talked with any and all he could help.

Jesus gave His plan to the world in the "Golden Rule," by the following of which there could be no dishonesty; no haughty pride or prejudice; no selfish greed or class distinction; no war or hate. (Read Luke 6:31.) Luke 10:27—"Thou shalt love. . . .thy neighbor as thyself."

[1] From "Just Folks," by Edgar A. Guest. Copyright, Reilly & Lee Co. Used with permission.

HYMN: (Third verse) "For The Beauty Of The Earth."
(No. 38 H. Am. Y. and No. 61 Am. C. & C. S. H.)

PRAYER: (For the proper social contacts expressed in right relations.)

HYMN: "Jesus Thou Divine Companion."
(No. 210 H. Am. Y. and No. 296 Am. C. & C. S. H.)

OFFERTORY: (Instrumental) "Love Thyself Last."
(No. 204 H. Am. Y. and No. 282 Am. C. & C. S. H.)

HYMN: "I Would Be True."
(No. 170 H. Am. Y. and No. 222 Am. C. & C. S. H.)

STORY: Margaret Slattery recalls a very fitting story in her little book, "He Took It Upon Himself." [1]

A monk once lived in a rude stone hut on the mountain-side, where he could see from his window the village, on whose streets he had played as a happy little boy. But it has been five years since he had left his home and the hill-side where he had cared for the cattle.

Wearing the cross and long robe fastened with a cord about the waist, the symbol of his order—he had entered into solitude, hoping to rid himself of the burden of the poverty, sin and shame which lurked about him.

He had climbed to the plateau, built his hut and planted his garden, enjoying the sunrise and sunset as he listened to the birds and breezes. Ignorant of the world and the sufferings of others, he read and prayed. He was contented and grew strong.

Then one day he fell asleep and dreamed. He had just finished reading the story of Calvary, and was so thrilled with its sad story of the Cross, that he knelt in prayer, and fell asleep thus. As he slept, he dreamed that he walked upon the road from earth to heaven. It was dark at first and hard to travel. Then it grew lighter; then beautiful with flowers. At a turn in the road he met the Master. "O Master," he cried, kneeling at his feet, "Why didst Thou leave us? We need Thee so sadly. Couldst Thou Thou not have stayed?" The Master answered softly: "I finished the work I had to do." "But the burden of poverty and sin," said the monk, "It is still with us—O Master, who can bear the burden of man's need?"

The Master smiled. "I share with those who love me, the burden of man's need," He said. "I have left part of the burden for them." "But Master," cried the monk, in sorrow and in fear, as the Master looked into his very soul, "What if they fail Thee?" "Ah," said the Master, "I am counting on those who love me."

Then the monk awoke. His dream had been so real, and his vision so clear, that he gazed for some moments about the tiny room, then out into the

[1] Used with permission of the Pilgrim Press.

moonlight. Later he sat down in silence to think. It had been so quiet, so comfortable; there had been time for worship and thought. But the dream disturbed him. Again he fell upon his knees; then he arose, took off his robe, and folding it neatly with the cross and beads, laid it away. With mingled feelings of fear and hope, he dressed in the clothes he had worn, when, as a young student, he had left his father's house. "Now," he said softly, "I am one of them." Then he grasped his mountain stick firmly and started down the trail. As he walked the look of fear changed to one of joy.

"I'm going back," he said half aloud, "back down into the midst of the problems that must be met and solved—down where life is hard, and men must toil, down into the thick of the battle with selfishness and greed; down into the midst of mad pleasure, where souls seek to find release—into the homes where men and women struggle to be true and fail. The Master has finished His part. Now He works with me. I will not fail Him."

HYMN: (First verse) "When Thy Heart With Joy O'erflowing."
(No. 213 H. Am. Y. and No. 274 Am. C. & C. S. H.)

CONCERT PRAYER: (Bowed heads).[1]

"Once more a new day lies before us, our Father. As we go out among men to do our work, touching the hands and lives of our fellows, make us, we pray Thee, friends of all the world. Save us from blighting the fresh flower of any heart by the flare of sudden anger or secret hate. May we not bruise the rightful self-respect of any by contempt or malice. Help us to cheer the suffering by our sympathy, to freshen the drooping by our hopefulness and to strengthen in all the wholesome sense of worth and the joy of life. Save us from the deadly poison of class pride. Grant that we may look all men in the face with the eyes of a brother."

HYMN: (Verses 3 and 4). "When Thy Heart With Joy O'erflowing."

PROCESSIONAL TO CLASSES: Instrumental—"Blest Be the Tie That Binds." (Tune—Dennis).
(No. 277 H. Am. Y.—Tune 278 and No. 273 Am. C. & C. S. H.)

[1] From "A Book of Prayers" by Edward Horton.

Service No. 18

Service Expression of Life

INSTRUMENTAL PRELUDE: Lord Forever At Thy Side. (Page 41) (Repeat).

CALL TO WORSHIP: (Standing).

LEADER: "Who then offereth to consecrate himself this day?" and "Serve the Lord with Gladness?" (I Chronicles 29:5b, Psalm 100:2a).

RESPONSE: *"Then will I . . . . . serve Him with one consent."* (Zephaniah 3:9 ac).

HYMN: (Verses 1, 3). "We Are Come With Joy and Gladness." (No. 207 H. Am. Y. and No. 371 Am. C. & C. S. H.)

HYMN: (Verses 1, 2, 4) "Master, No Offering Costly and Sweet." (No. 206 H. Am. Y. and No. 289 Am. C. & C. S. H.)

INVOCATION:

HYMN: (Verses 1, 2) "Dear Lord and Father of All Mankind." (No. 146 H. Am. Y. and No. 188 Am. C. & C. S. H.)

SCRIPTURE TALK AND BIBLE READING:

Born in a generation when self-interest was even more prevalent than it is today, Jesus had difficulty in getting others to comprehend His ideals for the Kingdom of God; especially the need of service as a means of expression for spiritual inspiration. He, Himself, gave the example, as He said: (Read Luke 22:27c) "I am in the midst of you as he that serveth"; and He expected His Disciples to follow His program of service: (Read Luke 22:26bc) "He that is the greater among you, let him become as the younger, and he that is chief, as he that doth serve." (Read John 12:26).

The task asked, was a simple one for them and for us: (Read) Matthew 25:40b—"Inasmuch as ye did it unto one of the least of these . . . ye did it unto me."

SOLO: "My Task." (Sheet Music published by Lorenz, Dayton, O).

HYMN: (Standing) "O Son of Man Thou Madest Known." (No. 165 H. Am. Y. and No. 97 Am. C. & C. S. H.)

OFFERTORY: "O God, Who Workest Hitherto."
(No. 212 H. Am. Y.)

HYMN: "O Lord of Life and Love and Power."
(No. 143 H. Am. Y. and No. 223 Am. C. & C. S. H.)

STORY: (With picture)

JOHN COLERIDGE PATTESON[1]

Few persons have truly lived "the four-fold life" more fully, than John Coleridge Patteson, the great missionary hero of the South Sea Islands.

Born into a home of culture, his father being a brilliant lawyer, and his mother a relative of England's noted poet Coleridge, he was given every advantage in education. He went to good schools, among them Eton College; and later he attended Oxford.

Nor was his physical training neglected in intellectual pursuits. "Coley," as he was called by his family and friends, was a real boy. Being full of life and animal spirits, he loved to play games of all kinds—especially, such games as "Cricket," and "Foot-Ball."

He must also have been popular, socially, as he was elected captain of the college team. However, he never compromised his ideals to gain popularity, and even braved scorn of some by his moral courage. It is said that the social gatherings of the athletes were not free from moral risks, and it was the custom to sing offensive songs at the annual dinner of the Eton Eleven.

When Patteson was elected captain, thus presiding at the banquet, he warned the boys that he would not tolerate that kind of thing. As the singing continued by one of the boys, Patteson quietly said that he would leave the room if it did not cease. He kept his word and left, also resigning as captain of the team. Of course, the boys, knowing that he was right, offered sincere apologies and he remained their captain. His moral courage caused the evil custom to cease forever.

Coley was not only well-balanced intellectually, physically, and socially, but he was deeply religious. Always reverent and conscientious, he was much stirred by the sermon preached by Bishop Selwyn of New Zealand, as he told of the suffering undergone for Christ's sake. He pleaded for helpers in that far away field. With tears streaming down his cheeks, Coley made the decision to go. He gave himself, young and gifted, to the Kingdom of God.

Having unusual charm, with pleasant manners and remarkably bright, sweet and affectionate eyes, he captivated the heathen in the South Sea Islands. His kindly smile often disarmed the savages, whose clubs were raised to strike him. By his love and tender care, he won them for his friends.

[1] Quotations from "Epoch Makers of Modern Missions," McLean, Fleming H. Revell, publisher. Used with permission.

To him they were God's children, for whom he was willing to toil from morning to night, sleeping on the floor if a sick scholar needed his bed. It is said that nothing was amiss with him, whether it was writing a sermon or mending a kettle, sweeping a room, or cooking a dinner.

It is no wonder that the natives idolized him, and that the black boys and men, with their deep dark eyes and glossy skins, would soon follow him like a dog its master, or as a child does with its nurse.

But with all its sacrifices, John Coleridge Patteson loved his work, wanting no praise, craving no sympathy.

Gladstone's tribute to him is well expressed: "In Bishop Patteson there were singularly combined, the spirit of chivalry, the spirit of charity, and the spirit of reverence."

PRAYER SONG: (Verse 1) "Father, Lead Me Day by Day."
(No. 141 H. Am. Y.)

CONCERT PRAYER:

LEADER: Let us repeat together Dwight L. Moody's prayer of life dedication:
"Use me then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy Grace."

PRAYER SONG: Verse 4, above hymn.

PROCESSIONAL TO CLASSES: Instrumental—"Lord, Speak To Me That I May Speak."
(No. 208 H. Am. Y. and No. 343 Am. C. & C. S. H.)

V.

CHRISTIAN IDEALS

Service No. 19

Humility

INSTRUMENTAL PRELUDE: "O Rest in the Lord"—Mendelssohn. (Page 42).

CALL TO WORSHIP: (Standing).

LEADER: "The fear of Jehovah is the instruction of wisdom;
And before honor goeth humility." (Proverbs 15:4).

RESPONSE: *"The reward of humility and the fear of Jehovah is riches and honor and life."* (*Proverbs* 22:4).

HYMN: "Light of the World We Hail Thee."
(No. 9 H. Am. Y. and No. 145 Am. C. & C. S. H.)

PRAYER: (For the vision of true humility and the proper conception of a meek and lowly life.)

HYMN: "Love Divine, All Love Excelling."
(No. 126 H. Am. Y. and No. 150 Am. C. & C. S. H.)

LESSON TALK AND SCRIPTURE READING:

LEADER: Students of government have ever tried to understand the rise and fall of nations. Theodore Roosevelt was especially interested in studying the reason why civilizations that have grown to flourishing victory have declined. But no nation yet has attempted to fulfill God's plan. He gave His purpose in humbling nations and men in these words to the Children of Israel: (Read) Deuteronomy 8:1-2. Jesus gave the secret of perpetuating power in the third Beatitude: (Read) Matthew 5:5. He also said: (Read) Matthew 18:4; 23:12.

HYMN: (Verses 1 and 2) "Thou Didst Leave Thy Throne."
(No. 91 H. Am. Y. and No. 108 Am. C. & C. S. H.)

BIBLE LESSON (Continued):

LEADER: Humility has its reward, expressed in I Peter 5:5, 6.

PRAYER HYMN: (Verse 2) "In Life's Earnest Morning."
(No. 142 H. Am. Y. and No. 227 Am. C. & C. S. H.)

"Teach us, Lord, Thy wisdom, while we seek men's lore,
May the mind be humbled, As we know Thee more,
Let the larger vision, Bring the child-like heart,
And our deeper knowledge, Holier zeal impart."

OFFERTORY: "Gracious Spirit, Dwell within Me."
(No. 70 H. Am. Y. and No. 50 Am. C. & C. S. H.)

HYMN: (Verses 3, 4) "Awake, My Soul, Stretch Every Nerve."
(No. 190 H. Am. Y.)

LEADER: Truly great people never become bigoted, but are humble in their effort to serve humanity. Abraham Lincoln, whose birthday will be celebrated in another week, was always an exponent of the spirit of humility.

Great artists, too, are sincerely humble in their contribution of talent.

STORY:

"THE HUMILITY OF A GREAT MUSICIAN"

Fritz Kreisler feels that he is a long way from the realization of his ideal. "I often feel that the artist who thinks he is a success is a monumental failure!" This is what he told Basanta Koomar Roy in an interview which is published in Success. He tells how his first trips to America were failures, and the philosophy they taught him. It is true that at this time he was only fourteen, but at ten years he had won first prize (the Prix de Rome) and a gold medal at the Vienna Conservatory of Music in competition with the best European musicians. Nevertheless to Americans he was only a prodigy—an object of curiosity. They all seemed convinced, he told Mr. Roy, that such a prodigy could not last long.

Back he came a few years later. Money was scarce, musical critics were severe, friends few. "I can assure you," said Kreisler, "I did not win popularity over night. I built it by gradually getting acquainted with my scanty audiences. I had to fight hard for every inch. But the tragedy of the whole situation is this: that I played then just as well as I play now." Asked what his present success means Kreisler said:

"It means an opportunity to serve humanity. I receive messages from men and women located in many quarters of the globe telling me that my music gives them happiness. If that is so, then I am happy—happy that I can bring cheer to a few at least in this sad world of ours. As for the financial end of my art—to be quite truthful, I must admit that, as my dear father did not believe in selling his medical knowledge, so it nauseates me to have to sell my musical ability.

"I was born with music in my system. I knew musical scores instinctively before I knew my ABC's. It was a gift of Providence. I did not acquire it. So I do not even deserve thanks for the music.

"Do you thank birds for flying in the sky, or do the birds charge you fees for singing in the woods? Music is too sacred to be sold. And the outrageous prices the musical celebrities charge today! Truly, it is a crime against society.

"Well, I have my own way to solve this problem for myself, and to

keep my conscience free from contamination: I never look upon the money I earn as my own. It is public money. It belongs to the public. It is only a fund entrusted to my care for proper disbursement.

"So I never spend the money I earn in high living or for my personal pleasure. If I did, I should feel guilty of a heinous crime. How can I squander money on myself while there is so much misery, so much hunger in the world? As a matter of fact, to be perfectly healthy the human body does not need much. We artificially create and increase our needs; develop costly habits; then feel miserable when we can not have things.

"I am constantly endeavoring to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives some one else of a slice of bread—some child, perhaps, of a bottle of milk. So many people go hungry in the world every day—yes, even in this big, bountiful America! You know where I live; you know what I eat; you know what I wear. My beloved wife feels exactly the same way about these things as I do.

"In all these years of my so-called success in music, we have not built a home for ourselves. Between it and us stand all the homeless in the world!

"I have played in many lands but I have earned the most in America. So I thank America for what little good I have been able to do with that money. America's generous loans to Austria have given my native land a new lease on life. The centers of art and culture in Europe are simply withering away under the scorching breath of war. For the welfare and progress of the human race—for the very preservation of civilization itself, a revaluation of individual and national success is essential."

QUARTET: "Lord, Forever at Thy Side."

SILENT PRAYER: During music.

PROCESSIONAL TO CLASSES: Instrumental—"When the Lord of Love Was Here."
(No. 98 H. Am. Y. and No. 105 Am. C. & C. S. H.)

Service No. 20

Justice

(Lincoln's Birthday)

(The American Flag Should be in a prominent place)

Instrumental Prelude: Consolation—Mendelssohn.
(No. 180 Am. C. & C. S. H.)

Call to Worship: (Standing).

Leader: "How can a man be just with God?" (Job 9:2b).

Response: *"The way of the just is uprightness."* (*Isaiah* 26:7*a*).

Hymn: "My Country 'Tis of Thee."
(No. 246 H. Am. Y. and No. 300 Am. C. & C. S. H.)

Leader: After singing the third verse of: "The Star Spangled Banner," let us repeat the Pledge we have known since childhood; but let us say it with a new challenge to our sense of justice.

Hymn: (Verse 3) "The Star-Spangled Banner."
(No. 248 H. Am. Y.)

In Concert: "The Pledge of Allegiance":
"I pledge allegiance to my flag, and to the Republic for which it stands, one nation indivisible, with liberty and justice for all."

Hymn: (Verse 3) "O, Beautiful, My Country."
(No. 237 H. Am. Y. and No. 314 Am. C. & C. S. H.)

Prayer: (Let this be a prayer of thanksgiving for Abraham Lincoln, the great hero of justice; and a petition for leaders with his spirit of justice).

Hymn: "God, Send Us Men."
(No. 220 H. Am. Y. and No. 284 Am. C. & C. S. H.)

Responsive Scripture:

Leader: "Jehovah loveth justice." Psalm 37:28a.

Response: *"The works of His hands are truth and justice."* *Psalm* 111:7*a*.

LEADER: "Thou dost establish equity;
Thou executest justice and righteousness." Psalm 99:4.

RESPONSE: *"Righteousness and justice are the foundation of Thy throne."* *Psalm* 89:14.

LEADER: "Blessed are they that keep justice: and he that doeth righteousness at all times." Psalm 106:3.

RESPONSE: *"And He will make thy righteousness to go forth as the light, and thy justice as the noon-day."* *Psalm* 37:6.

HYMN: "There's A Wideness in God's Mercy."
(No. 56 H. Am. Y. and No. 51 Am. C. & C. S. H.)
OFFERTORY: "Judge Eternal, Throned in Splendor."
(No. 240 H. Am. Y.)

HYMN: (Verses 2 and 3) "Great and Fair is She Our Land."
(No. 232 H. Am. Y. and No. 313 A. C. & C. S. H.)

PICTURE TALK:

ABRAHAM LINCOLN

Abraham Lincoln was a true follower of God, and the Bible was his guide, although he was not a professed Church man. Jesus, the Savior, was his Master, and the model for his life. Leonard Swett, who knew Abraham Lincoln well, said at the unveiling of the Chicago monument, that Lincoln "believed in God as the Supreme Ruler of the Universe, the guide of men, and the controller of great events and destinies of mankind. He believed himself to be an instrument, as Moses was an instrument in the hands of Almighty God, to lead men into freedom."

Alexander Williamson, who was employed as a tutor in President Lincoln's family in Washington said that Lincoln kept the Bible on his table, which he read often—studying with the aid of a concordance. He must have been much moved by Christ's sacrifice, for he wrote to Judge Gillespie a short time before his inauguration as president of the United States: "I have read on my knees the story of Gethsemane, where the Son of God prayed in vain that the cup of bitterness might pass from Him. I am in the Garden now, and my cup of bitterness is full and overflowing."

Yet Lincoln was not bitter, though he suffered many taunts and was called a "gorilla," a "baboon," a "clown," a "butcher," a "hell-hound of slavery," a "traitor," a "despot," a "usurper," a "fool," a "scoundrel," a "villain," and an "ignorant backwood's lawyer." But he lived his life above these criticisms and expressed in his actions the immortal words he later uttered: "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in." "With him men were neither great nor small—they were right or

wrong." He never compromised from the time he first ran for office and prepared an address in which he declared that "this country can not exist half slave and half free." Upon being urged by friends to strike out that radical portion of his speech if he would be elected, he replied: "I know there is a God, and that he hates the injustice of slavery . . . . . If He has a place and a work for me, and I think He has, I am ready. I am nothing, but truth is everything."

To his spirit of humility and justice were added kindness and forgiveness. In the play of "Abraham Lincoln," by John Drinkwater, Lincoln enters the scene at a tea given by Mrs. Lincoln. Mrs. Goliath Blow, whose husband was making money in government contracts, approached him with the question: "Is there any startling news, Mr. President?" "Madam," he replied, "Every morning when I wake up and say to myself, a hundred or two hundred or a thousand of my countrymen will be killed today, I find it startling." "O yes, to be sure," she continued, "but what I mean, is there any good news?" "Yes," he answered, "there is news of a victory. They lost 2,700 men; we 800." "How perfectly splendid!" cried Mrs. Blow. "Thirty-five hundred men," groaned Lincoln. "Oh, but you must not talk like that, Mr. President; there were only eight hundred that mattered." Then Lincoln replied: "Madam, the world is larger than your heart."

"And so they buried Lincoln?
Strange and vain!
Has any creature thought of Lincoln hid
In any vault, 'neath any coffin lid,
In all the years since that wild spring of pain?
They slew themselves, they but set Lincoln free.
In all the earth his great heart beats as strong,
Shall beat, while pulses throb to chivalry
And burn with hate of tyranny and wrong."

James T. Mackay.

DUET: First verse—Keller's American Hymn—(Unannounced, bowed heads). (Tune—No. 252 H. Am. Y. and Nos. 258 and 340 Am. C. & C. S. H.)

AMERICAN HYMN

Speed our Republic, O Father on high,
Lead us in pathways of justice and right;
Rulers as well as the ruled, one and all,
Girdle with virtue, the armor of might!
Hail! three times hail to our country and flag!
Rulers as well as the ruled, one and all,
Girdle with virtue, the armor of might!
Hail! three times hail to our country and flag!

PROCESSIONAL TO CLASSES: Instrumental—"America the Beautiful."

Service No. 21

Faith

(Washington's Birthday)

(Special Display of the Flag)

Instrumental Prelude: "American Hymn." Mathias Keller.
(Tune: No. 252 H. Am. Y. and No. 258, and 340 Am. C. & C. S. H.)

Call to Worship: (Standing).

Leader: "Trust in Jehovah with all thy heart, and lean not upon thine own understanding." (Proverbs 3:5).

Response: *"Behold, God is my salvation; I will trust, and not be afraid, for Jehovah is my strength and song."* (*Isaiah* 12:2)

Hymn: "God of Our Fathers, Whose Almighty Hand."
(No. 245 H. Am. Y. and No. 318 Am. C. & C. S. H.)

Hymn: "Faith of Our Fathers."
(No. 269 H. Am. Y. and No. 285 Am. C. & C. S. H.)

Prayer: (In Concert—George Washington's Prayer for the Nation).

"Almighty God: We make our earnest prayer that Thou wilt keep the United States in Thy Holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; and entertain a brotherly affection and love for one another and for their fellow-citizens of the United States at large.
And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion and without a humble imitation of whose example in these things we can never hope to be a happy nation.
Grant our supplication, we beseech Thee, through Jesus Christ our Lord. Amen."

Hymn: (Verses 3, 4) "O Beautiful, For Spacious Skies."
(No. 239 H. Am. Y. and No. 309 A. C. & C. S. H.)

Scripture Lesson:

Leader: The first verse of the eleventh chapter of Hebrews says: (Read Hebrews 11:1) and the chapter has become known as

the "faith" chapter, because the author recalls the faith of so many Old Testament heroes.

(Have assigned readers, unannounced, read):

1. Noah—Hebrew 11:7.
2. Abraham—Hebrews 11:8, 17.
3. Moses—Hebrews 11:24 to 29.
4. Gideon, David, Samuel and others—Hebrews 11:32, 33, 34.

HYMN: "My Faith Looks Up To Thee."

OFFERTORY: "God Of Our Fathers, Known of Old."
(No. 242 H. Am. Y. and No. 286 Am. C. & C. S. H.)

HYMN: "My Country 'Tis Of Thee."
(No. 246 H. Am. Y. and No. 300 Am. C. & C. S. H.)

HYMN: "From All Thy Saints In Warfare."
(No. 203 H. Am. Y.)

PICTURE TALK:

GEORGE WASHINGTON[1]

The same faith which inspired the leaders of old, upheld George Washington in the task of leading a new nation. The secret of his strength, was his faith and prayer. This was revealed in his prayer at Valley Forge.

"With his lean, ragged levies, undismayed,
He crouched among the vigilant hills; a show
To the disdainful, heaven-blinded foe,
Unlauded, unsupported, disobeyed.
Thwarted, maligned, conspired against, betrayed—
Yet nothing could unheart him. Wouldst thou know
His secret? There, in that thicket on the snow,
Washington knelt before his God and prayed."

SILENT PRAYER: (Soft music) "Fight the Good Fight, with All Thy Might."

PRAYER: (Spoken, by leader, for the continuation of Washington's faith among the leaders of our nation).

HYMN: (Verses 1, 3, 4) "Fight the Good Fight."
(No. 196 H. Am. Y. and No. 250 A. C. & C. S. H.)

Washington believed in religion as a force in government. He once spoke, saying: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports." Again urging the people to their religious duty, he said: "While we are zealously performing the Duties of good Citizens and Soldiers, we certainly ought not to be inattentive to the highest Duties of Religion. To the distinguished Char-

[1] Taken from Life of Washington, by J. T. Headley.

acter of Patriot it should be our highest Glory to add the more distinguished Character of Christian. I commend the interests of our dearest country to the protection of Almighty God, and those who have the superintendence of them to His Holy keeping."

Washington believed in "Law Inforcement." The feud with the liquor interests began during his administration. Of course, Prohibition was not dreamed of at that time, but self-interest swayed the acts of those dealing in liquor, and they had the spirit of rebellion against Law.

"A tax on distilled spirits, which had been levied by Congress, a few years before, caused at the time great commotion. Instead of subsiding with time, this kept on increasing, until civil war was threatened. There seemed to be no alternative but to meet force with force. Fearing more serious measures, Washington issued a proclamation, commanding the insurgents to disperse before the next September, or he would call out the militia to enforce the laws.

These insurgents, who numbered about sixteen thousand, congregated mostly in the western part of Pennsylvania, New Jersey, Maryland, and Virginia. Finally, Washington was compelled to call out the militia and with the Secretary of War, he visited the strongholds of his troops. He ordered them to march across the Alleghanies, and disperse, at all hazards, the insurgents. This imposing force overawed all opposition, and peace was restored without the shedding of blood."

Much of Washington's sturdy character, he inherited from his father, Augustine Washington, who gave George a lesson in Stewardship that made a lasting impression. When the boy was only four years old, his cousin brought him a fine, large apple. He did not want to divide with his brothers and sisters. His father could not prevail upon him to share it with others, so he tried a different plan, which succeeded. He told the little boy that the Almighty would have plenty of apples the next Fall. Later, one fine morning, Mr. Washington took George by the hand and accompanied by a guest, led him to the orchard. The earth was strewed with the finest fruit, and the trees were also bending under the weight of apples.

Reminding his child of the time when he had been so reluctant to divide his apple, the father said to him: "Look up, my son, and see how richly the Almighty has made good my promise to you." With tears in his eyes, the little boy said: "Pa, forgive me this time, and see if I am ever so stingy any more."

It is no wonder that George Washington could utter words that have almost become proverbs, and that he expressed such noble sentiments as the one by which he is most remembered: "Labor to keep alive in your breast that little spark of celestial fire called conscience."

PROCESSIONAL TO CLASSES: Instrumental—"O God, Beneath Thy Guiding Hand."

(No. 249 H. Am. Y. and No. 299 Am. & C. & C. S. H.)

Service No. 22

Loyalty

(Fair Play)

Instrumental: (Violin and Piano) * "Largo"—Handel. (Page 34).

Opening Hymn: "Stand up, Stand up, for Jesus."
(No. 202 H. Am. Y., Tune 203 and No. 244 Am. C. & C. S. H.) (Tune Webb).

Hymn: "True-hearted, Whole-hearted, Faithful and Loyal."
(No. 163 H. Am. Y. and No. 209 Am. C. & C. S. H.)

Prayer Hymn: (vs. 1, 2) "Lord, as We Thy Name Profess."
(No. 149 H. Am. Y.)

Scripture Lesson:

Leader: Loyalty to God must precede loyalty to His Truth, and Fair-play. Daniel was a young man, who was loyal to his God, though death faced him, for King Darius had issued an interedict that whosoever worshipped any other than his God, should be cast into a den of lions. But Daniel was fearless. (Read Daniel 6:10-11).

Hymn: "Dare to be Brave, Dare to be True."
(No. 175 H. Am. Y. and No. 226 Am. C. & C. S. H.)

Incidents of Loyalty to Honor or Fair-Play: (To be given by two assigned speakers).

1. "The fine art of 'Heine Sand,' who was shortstop for the Philadelphia Nationals is a fine example of loyalty to honor. He had been offered $500 to play indifferent ball against the frantic Giants, by two of their dishonest members. But Heine refused to throw the game, his honor being worth more to him, and the very day that the shame of the men who offered to bribe him, was discovered, they were outlawed forever from organized baseball. Justice had not been delayed, but honor was rewarded.

2. [1] "Glenn Thistlethwaite, Northwestern University football coach, tells the most illuminating and interesting Walter Camp stories I have ever heard. It shows clearly the high courage and moral stamina that afterwards made Walter Camp the commanding figure in collegiate athletics that he was.

[1] By Al Demaree, former pitcher, N. Y. Giants, in Indianapolis Star. Used with permission.

" 'Camp was playing full back for Andover against Exeter in his college days,' relates Glenn, 'and the two teams were engaged in a bitterly contested game. Neither eleven had been able to score and it was getting so dark that the spectators could hardly see the players, and the officials had difficulty in following the ball. Just as the final whistle blew, Camp booted the ball squarely over and between the goal posts from the thirty-five-yard line. The Andover students were hysterical with glee at the unexpected victory coming at the last minute when a tie seemed inevitable.

'They started their snake dance of victory and began building bonfires of celebration at every street corner. The officials were in a quandary. It had been so dark they could not see Camp kick the ball and did not know whether it was place-kicked, drop-kicked or punted over. After a hurried consultation, they decided to put the decision squarely up to young Camp. Going to the dressing room they told him the condition of affairs and that their decision rested on his word of honor entirely. Had he punted or drop-kicked the ball?

'The students were already celebrating the victory and Camp was the hero. The officials would take his word on the play in the darkness. Young Camp didn't hesitate. 'I punted the ball over,' he answered. The referee then declared the game a tie. It took high moral courage and principle for young Camp to admit he had not kicked a legitimate field goal and thereby take a great victory away from his beloved Andover, but these attributes carried him a long way in later life.' "

HYMN: "Yield Not to Temptation."
(No. 174 H. Am. Y. and No. 228 Am. C. & C. S. H.)

OFFERTORY: "Press On, Press On, Ye Sons of Light."
(No. 30 Order of Worship H. Am. Y. and No. 251 Am. C. & C. S. H.)

HYMN: "I Would Be True."
(No. 170 H. Am. Y. and No. 222 Am. C. & C. S. H.)

LEADER: "If there shall be a large citizenship in the Kingdom of God, loyal to Truth and Honor in business, politics and 'Fair-Play,' those who are loyal to God, especially young men and women, must be 'big brothers and sisters' to the younger boys and girls who have been less fortunate in their environment."

STORY:

"THE ONE WHO CAME RUNNING"[1]

"Hey, guys, git a move on ye an' come over to de church. Mr. Murray's goin' to start a gym class!" Patsey burst into the dingy alley behind the big tenement buildings, the 'baseball park' of Flannery's Flats, his black

[1] From The Kings Builders' United Christian Missionary Society. Used with permission.

eyes shining and his thin freckled face fairly aglow with joy.

The boy who was picking a dirty ball out of a dirtier gutter brushed back his tangled hair and looked at the newcomer with incredulous surprise.

'A gym at the church! Aw, what yer givin' us?' he said, as he sent the ball on its way.

'It's honest now, Mike, crost me heart and wisht I may die!' said Patsey, eagerly. 'He's fixed up that little room at de back end wid clubs an' dumb bells, an' poles to 'skin de cat' on, an' a ladder, an' a mattress to fall on so's ye won't git hurt! He ses de classes begin at half past six an' he wants all de guys to stay for de meetin' atterwards!'

'Oi knew dey was some string to it,' said Mike as the ball players gathered curiously about. 'It's jist a trick to git de guys to de meetin's!'

'No, nor it ain't, Mike,' said Patsey, stoutly. 'He wants us at de meetin's an' no mistake, but he ses de good Lord wants us in de gym class, too. He ses de good Lord knows we've got bodies dat needs to run an' play an' git strong. He ses a strong, clean body helps to make a strong, clean soul, he ses. He was a-tellin' us guys about one time whin a young feller came a-runnin' to Jesus, a-runnin', mind ye, shinin' an' happy an' all out o' breath, and he ses, de young feller ses, 'Good Master, what good thing kin I do?' An' Jesus looked down at him, a-runnin' and a-pantin' an' a-kneelin' at his feet, an' he loved him, he did, jist like he wus! An' Mr. Murray ses 'at if we come to do gym class jist like dat, s-sayin' 'What good thing kin we do?' an' not a-tryin' to do mischief, dat de good Lord'll look down from Heaven an' love us, too, an' be glad fer every bit o' muscle we git!'

Patsey stopped in flushed, embarrassment to find himself preaching a a sermon and the boys stood around in silence, nonplussed by this new view of things.

'Do ye reckon he wants us all to come, Patsey?' asked a little fellow, at last.

'Sure he does, Danny, sure,' said Patsey. 'He ses if too many on us come he'll divide us into squads for different evenin's. He ses dat any boy wid a clean face an' hands, who's willin' to say, honest an' true, 'What good thing kin Oi do?' kin be in it. So chase yersilves home now an' scrub, 'cause it's toim we're goin'!

As the good Master looked down into the plain back room that evening and watched that group of lads marching and running, jumping and turning and swinging clubs, in an ecstacy of delight, while the old walls echoed with their noisy mirth, I am sure he looked and loved them, every one. And when, later, Mr. Murray watched them, with their clean faces and refreshed bodies, following his simple service with a new, living interest in their eyes, he remembered the words of the Good Shepherd, 'I am come that they might have life, and have it more abundantly!"

PRAISE HYMN: (Verse 3) "For all Thy Care, We Bless Thee."
(No. 44 H. Am. Y.)

PRAYER: (For the Jesus Way of Living accepting our responsibility to others in establishing Loyalty, Truth and Fair-Play.)

PROCESSIONAL TO CLASSES: Instrumental—"I Love Thy Kingdom Lord." (No. 275 H. Am. Y.)

Service No. 23

Courage

INSTRUMENTAL PRELUDE: "Be Not Afraid" From Elijah—Mendelssohn. (Page 43).

CALL TO WORSHIP: (Standing)

LEADER: "Wait for Jehovah: Be strong, and let thy heart take courage; Yea, wait thou for Jehovah." (Psalm 27:14).

RESPONSE: *"I will say of Jehovah, He is my refuge and my fortress; My God, in whom I trust."* (*Psalm* 91:2).

HYMN: "A Mighty Fortress Is Our God."
(No. 181 H. Am. Y. and No. 240 Am. C. & C. S. H.)

IN CONCERT: (Antiphonally).

LEADER: "Where are you going, Greatheart?"

RESPONSE: *"To lift today above the past;*
To make tomorrow sure and fast;
To nail God's colors to the mast."

LEADER: "Then God go with you, Greatheart."
John Oxenham.

HYMN: "God is My Strong Salvation."
(No. 199 H. Am. Y. and No. 242 Am. C. & C. S. H.)

PRAYER:

PRAYER SONG: (Verse 3) "Gracious Spirit, Dwell With Me."
(No. 70 H. Am. Y. and No. 50 Am. C. & C. S. H.)

SCRIPTURE LESSON—LEADER:

The voice of Jehovah spoke to Joshua as he boldly entered battle, and undertook the "Conquest of Canaan." (Read Joshua 1:9). But the secret of success is found in Joshua 1:7. (Read).

HYMN: (Verse 2) "How Firm a Foundation."
(No. 182 H. Am. Y.)

OFFERTORY: "Courage, Brother, Do Not Stumble."
(No. 186 H. Am. Y. and No. 234 Am. C. & C. S. H.)

HYMN: "The Son of God Goes Forth to War."
(No. 180 H. Am. Y. and No. 238 Am. C. & C. S. H.)

PICTURE TALK:

DR. A. L. SHELTON[1]

Far away in Tibet, "on the roof of the world," lies Dr. A. L. Shelton, the great hero, and martyr to the cause of missions. The white cross that marks his grave, beckons across the waters, the message in the last chapter of his book, "Pioneering in Tibet."

"Come on! The long fight for Tibet has continued for many decades, and will be carried on and on until at last it is His . . . . . Let no young man think it is a mistake that he should bury his particular fine abilities in mission work in Asia; for it requires in the service of the Kingdom of God, just as high an order of intelligence, just as great concentration, just as fine tact, and just as much 'punch' as required to run any great business concern. Come on, young men, and let's help to make the last nation on earth a part of the Kingdom of our Lord and Saviour Jesus Christ.' "

Dr. Shelton was always one of great courage, from the time, when as a child, he suffered the hardships of frontier life with his family who moved from his birthplace, Indianapolis, Indiana, to the western plains of Kansas.

Later as a young man he had to brave the taunts of many snobbish students when he entered the Kansas Normal School. He was a wild looking, black-eyed, dark-skinned, collarless youth, who was smiled at by many. "Some of the silken shirts drew aside, and the stylish men refused to notice the janitor boy and newspaper carrier." But young Shelton soon out-distanced them by his industry and brilliant mind, and was able to complete four years of medical work later. His knowledge of medicine, and skill in surgery might have brought him fame in America, but he chose to give his life to Tibet, amidst the greatest dangers and hardships. He was such a meek and modest man, the world might never have known of the greatness of his heroism, had it not been for his comrades in service, and for his wife, Flora Beal Shelton, who was the constant companion of his heroic service and adventure. In her book: "Shelton of Tibet," she tells many of her husband's deeds of mercy, kindness and love. It is interesting to read the story of their marriage, their journey across Tibet; their children, two beautiful daughters Doris and Dorothy; their home life; and their friendship circle; but time forbids.

We can but note a few stories of Shelton's courage. He had his first experience helping the people, on boat up the Chinese waters, traveling among dangerous rocks and whirlpools. Many wrecks were all along the river. Ofttimes a man was knocked off the cliffs into the river, but the boat never stopped, or tried to save him. Dr. Shelton would treat many who were injured, having crushed arms, broken bones and sore feet as they followed the boat all day for a mere pittance. He used to say: "Oh, if I but had nine lives, that I might spend going up and down among these thousands of

[1] Quotations reprinted from "Shelton of Tibet," by Mrs. A. L. Shelton, George H. Doran Company. Used with permission.

river coolies, to help and to heal and to preach to them, for they have had no chance at all."

In entering Tibet, he had to break through the prejudice and superstition of a people whose "trust and faith is doglike in its complete and simple devotion to those whom they choose to follow."

At first they were very suspicious of Dr. Shelton, telling all sorts of tales of the reason for his presence among them; saying among other falsehoods, that he caught little children and took out their eyes to make medicine.

But when they once saw the wonderful results of his labor, with his surgical lancet, he was able to win them. He became the friend of everybody, even welcomed in the tents of nomads and robbers.

Dr. Shelton was successful in building a hospital at Batang, five hundred miles from any other hospitals. While the equipment was crude, he did such a wonderful work the Tibetans believed his power to be miraculous. One day an official sent for him. After much bowing and profuse gestures of Oriental courtesy, the official said: "There's a Tibetan down here that's hurt a little. A rock fell and struck his head. I'd like to have you go down and fix him up." "All right," replied Dr. Shelton, who started at once to find the injured man. He went by his dispensary to get a washpan, hot water, bandages, and instruments to treat a scalp wound. He found the poor fellow lying on a pile of straw and filth, having been there two hours. Instead of a scalp wound, the skull was crushed and the brain oozing out. Seeing his condition, Dr. Shelton said to the official: "I can't operate on that man. I dare not. He will die if I do, and I'm not going to touch him, for if he died under the foreigner's knife it might mean death to all of us." The official assured him that he would stand back of him and to go on operating. With fear Dr. Shelton went to work with "shut teeth and a passionate prayer." After lifting the poor fellow on to an old door, he was carried into a Tibetan house, where the doctor worked. He first began "by washing and shaving dirty, lousy, tangled, buttered hair. Then twelve pieces of bone were taken out, and the wound closed over and bandaged." The poor fellow was so used up, after coming from under the anaesthetic, that Dr. Shelton said: "I did the best I could, but the man will be dead in the morning." Much to his surprise, when he called on the patient the next morning he tried to raise off his straw bed and thank the doctor. In a month the fellow was ready to walk home, one hundred miles. Dr. Shelton was amazed at his own success and said: "Well, ... the man should have been dead. The Lord healed him." Hundreds of such cases filled his life daily. Although he would not keep a diary, ordinarily, saying there was nothing to tell, his wife found two short ones. Every young person should read Mrs. Shelton's book, giving the contents of these dairies, especially the records when captured by bandits. The day's events were given with the briefness of a telegram, but were filled with thrilling adventure and teemed with sacrificial deeds. During his capture he would often write: "O God, make Thy grace

sufficient from day to day." He could have been freed if he had permitted a ransom to be paid, but he would not establish a precedent, braving all dangers rather than surrender a principle of right. He only praised God that he, rather than his family, suffered imprisonment.

They were with him on their way to the terminal in South China, expecting to make their homeward journey together to spend a furlough in America before undertaking the building of another hospital 346 miles further than Batang. He had been invited by "the supreme Buddhist leader, the Dalai Lama himself, to visit the forbidden city of Lhasa and do medical work there." This honor he never attained, for he was again captured and shot down by robbers, soon after his return from America, where he had gone after his release. He had been urged to stay longer in America, to recuperate from his frightful experiences, but "he was always talking about his Tibetans and was restless to be among them again. He had gone up and down the homeland pleading for Tibet, and the people everywhere were deeply stirred by his messages." He went back hopefully with large funds and equipment for his hospital. His one disappointment was that he had not been able to recruit more lives for Christian service with him. But his "Supreme Sacrifice" gave a mighty challenge and the "Shelton Memorial" has established high ideals of giving. Young men and young women have been willing to dedicate their lives in the cause for which Shelton perished. They have heard his cry, written one day in despair in his dairy—merely the words from a poem:

"Carry On, Carry On,
Things never were looming so black,
But show that you haven't a cowardly streak,
And though you're unlucky you never are weak,
Carry On! Carry On!

HYMN: (Verse 4) "Send Thou, O Lord, To Every Place."
(No. 265 H. Am. Y. and No. 326 Am. C. & C. S. H.)

SENTENCE PRAYERS:

PROCESSIONAL TO CLASSES: Instrumental—"Lead On, O King Eternal."
(No. 188 H. Am. Y. and No. 246 Am. C. & C. S. H.)

VI.

WINNING OTHERS TO CHRIST
PRE-EASTER SERIES

Service No. 24

"Winsome Winners"

INSTRUMENTAL PRELUDE: "O Come, Every One That Thirsteth." Mendelssohn. (Page 44).

CALL TO WORSHIP: Chord: (All stand).

LEADER: "Come Unto Me," said Jesus, "And I, if I be lifted up . . . will draw all men unto myself." (John 12:32).

RESPONSE: *"For the Son of Man came to seek and to save that which was lost."* (*Luke* 19:10).

HYMN: (Verses 1, 4) "Tell me the Story of Jesus." (No. 94 H. Am. Y. and No. 109 Am. C. & C. S. H.)

HYMN: "I Love to Tell the Story." (No. 157 H. Am. Y. and No. 261 Am. C. & C. S. H.)

PRAYER: (For a vision of the joy of winning others to Christ).

QUARTETTE: (Unannounced) "Jesus, Meek and Gentle." (Page 9).

BIBLE STORY:

Nearly two thousand years ago, there stood on the side of the old hill "Olivet"—not far from Jerusalem—one who had suffered and died for the sins of men, but who had arisen in glory, and was awaiting the summons to make His ascension and be carried up unto the Heavenly Father.

It was Jesus, the Saviour of men. He was surrounded by eleven of the twelve Apostles. One Judas had betrayed Him and was no more. The faith of the others, too, had been weakened during His trial and death. Peter even had denied Him three times. But the remorse which followed had made them doubly devoted. As they watched the radiant face of their Lord, they eagerly listened to all that He said, and were anxious to do His bidding.

Jesus, too, was weighing His words. He knew that man's "last will" is rarely broken, and His message must be one to establish "His Kingdom" forever. He realized also that His disciples had not yet comprehended fully the meaning of His Kingdom—for they had just asked the question—"Lord, wilt Thou at this time restore the kingdom of Israel?" Jesus answered them saying: "It is not necessary for you to know these things. You have been witnesses of the things I have been doing, and you are to continue my work. Your mission is to go about healing the sick, preaching repentance and baptism, and to establish in all the earth my gospel of "Peace on earth, good-

will to men.' But you are not yet prepared. God will give you power from on high to do these things, but you must wait for the coming of the Holy Spirit. Go back to Jerusalem, and tarry there until you are filled with the Holy Spirit. Then you can begin to preach—first in your home city of Jerusalem. Experience will lead you into Judea, then into Samaria and the uttermost parts of the earth."

When Jesus had said these things, He was lifted up and a cloud received Him out of sight.

The Apostles looked long and tenderly after Him, then turned back. Each one had dedicated his life to the Master's work and when they returned to Jerusalem, they were continually in the Temple in prayer and supplication and in praising and blessing God. The strength of that first consecration has been sufficient to leaven the ages—and men are heeding today as never before, the words of the Great Commission—"Go ye into all the world, and preach the Gospel to the whole creation."

SCRIPTURE LESSON: (Read from) Acts 4: 1, 2, 4, 13.

PRAYER HYMN: (Verses 1, 2) "Dear Lord and Father of Mankind."
(No. 146 H. Am. Y. and No. 198 Am. C. & C. S. H.)

OFFERTORY: "I've Found a Friend, O Such a Friend."
(No. 159 Hy. Am. Y. and No. 208 Am. C. & C. S. H.)

HYMN: "O Lord of Life and Love and Power."
(No. 143 H. Am. Y. and No. 223 Am. C. & C. S. H.)

STORY:

STORY:

ROBERT MURRAY McCHEYNE[1]

Robert Murray McCheyne died at 29, but all Scotland felt the warmth of his radiant life.

Some years ago an old man went to Dundee where McCheyne had lived and preached. On arriving at the old manse, the traveler knocked at the door, and the same sexton who had served during McCheyne's pastorate opened the door. The traveller was led, by the sexton, into McCheyne's study where his books were still on the table. "Sit down here," said the sexton, taking him to the chair in which McCheyne worked. "Now," he said, "Put your elbows down on the table," and he put his elbows down. "Now," said the sexton, "Put your face down in your hands," and he put his face in his hands. "Now," he continued, "Let the tears fall. That was the way my pastor used to do." Then the traveller was taken into the church and up into the pulpit where McCheyne had preached, and the sexton said, "Put your elbows down on the pulpit," and he put his elbows down. "Now," he con-

[1] From "Front Rank." Used with permission.

tinued, "put your face in your hands," and he put his face in his hands. "Now," said the old sexton, "let the tears fall. That was the way my pastor used to do." No wonder Dundee was stirred. No marvel that Scotland was moved. McCheyne kept the heart fires burning.

PRAYER HYMN: (Verse 5) "Immortal Love, Forever Full."
(No. 197 H. Am. Y. and No. 104 Am. C. & C. S. H.)

PRAYER SERVICE:

LEADER: While our heads are bowed in prayer, let us look into our hearts. Are we prepared to win others to Christ? (Silent prayer) How many of us are Christians? (Silent prayer) Is every member of your class a Christian? (Silent Meditation). Service closed with spoken prayer by leader.

PROCESSIONAL TO CLASSES: Instrumental—"Draw Thou My Soul, O Christ."
(No. 140 H. Am. Y. and No. 195 Am. C. & C. S. H.)

Service No. 25

Hearing His Word

INSTRUMENTAL PRELUDE: "Incline Thine Ear"—Himmel. (Page 7).

CALL TO WORSHIP: (Chord—All Stand).

LEADER: "Give ear, O my People, to my law; Incline your ear to the words of my mouth." (Psalm 78:1).

RESPONSE: *"I will cry unto God with my voice . . . . And He will give ear unto me.* (*Psalm* 77:1).

HYMN: "How Firm a Foundation."
(No. 182 H. Am. Y).

INVOCATION:

HYMN: "Lamp of Our Feet Whereby We Trace."
(No. 23 Orders of Worship H. Am. Y. and No. 40 Am. C. & C. S. H.)

SCRIPTURE LESSON:

LEADER: "I am not ashamed of the Gospel; for it is the power of God unto salvation to every one that believeth" said the Apostle Paul. (Romans 1:16) In winning others to Christ, he recognized the need of "Hearing His word," and urged professed Christians to tell others the story of Christ's salvation. (Read) Romans 10:13, 14.

HYMN: "Break Thou The Bread of Life."
(No. 67 H. Am. Y. and No. 41 Am. C. & C. S. H.)

OFFERTORY: "The Church's One Foundation."
(No. 273 H. Am. Y. and No. 295 Am. C. & C. S. H.)

LEADER: Possibly no movement has done more to win the world to Christ through reading God's Word than the Pocket Testament League. Born in the heart of a school girl (later becoming Mrs. Chas. Alexander) in Birmingham, England, more than thirty years ago, the movement has encircled the globe, millions "hearing His word" and accepting Christ through its influence.

(In an informal expressional period, the following testimonies are to be given unannounced).

THE MAN OF ONE BOOK

"Dwight L. Moody, and his Bible were inseparable. No man of his century did so much by example and teaching to revive Bible study as did he. He had a large, choice library, but the Bible was his one Book. For a number of years he made it a rule not to read any book that did not help him to understand the Bible. He believed, as he wrote on the title page of his Bible, 'This Book will keep you from sin, or sin will keep you from this Book.'

"He declared that he had hope of the worst man as long as he would read his Bible, feeling sure that he would turn to God some day. 'But,' he said: 'I am full of fear for the best man if he neglects his Bible. He is almost certain to fall before the enemy. Amid these last days' perils there is no safeguard but the Word of God.'

"We believe, as a certain writer declares, that 'the most strategic thing a pastor can do is to persuade his congregation to read the Bible;' that 'a Bible-reading congregation is ready for every good word and work'; and that to enlist an entire community in Bible reading and Bible study 'would be better than a Revival.' Indeed, that would be a Revival." [1]

Dr. J. Wilbur Chapman was once asked what was the secret of his power. He replied, "I find that I have power just in proportion as my soul is saturated through and through with the Word of God."

So many people say, "I will read the Testament, but why carry it?" Among many results there is this one: When the people of the world realize that one cares enough for the Word of God to find a way to carry it, they know that the Book must mean a great deal to that person. If it were perfectly easy to do, there would be less value in the testimony.

HIGH SCHOOLS

A New York City High School boy has read his chapter every day for six months and has never failed to have his Testament with him. In the same period he has enlisted over 100 new P. T. L. members.

A high school student in Maryville, Tenn., wrote that her room has become known as "The P. T. L. Room" as practically all the students have joined the League.

"A few of the girls who go to high school with me are interested in this movement. Of course, I mean my Christian chums. We have a few that aren't, but we hope that they will be when we finish with our little meetings. We are reading our Bibles a few minutes each noon. Our group started out with two a week ago and now we are seven." (From a letter).

[1] The above editorial was taken from the "Herald and Presbyter" and copies verbatim in the "Moody Bible Institute Monthly" for February, 1923.

COLLEGES

Mr. Geo. T. B. Davis reports that after three chapel talks to the students of a commercial college in Peking, China, about three hundred joined the League and fully half recorded their decision for Christ. At Peking University one hundred and seventy-two enlisted in the P. T. L. and thirty accepted Christ as their personal Saviour.

A SHOE REPAIR MAN AND HIS TESTAMENT

A Testament in Italian was given to this shoe repair man and a week later the worker found him at his bench reading the little Book. He had read twelve chapters during the first week and had become vitally interested in it. Two months later he had read through Corinthians and was several times seen at his bench reading.

NEWSPAPER MAN JOINS

At a lunch hour in a restaurant, a man asked the meaning of the little P. T. L. pin. When told the story of the Pocket Testament League he claimed that he was an agnostic and did not care to join, although he came from a splendid, Christian home. For an hour the two P. T. L. workers at the table presented Christ to this young man. From antagonism and indifference, he became interested and joined the League. His last words before the group separated were "this hour has not been in vain." The little P. T. L. pin helps in a splendid way to introduce the subject.

A MOTHER BECOMES INTERESTED IN THE BOOK

Her little girl joined the Pocket Testament League and took her Testament home, neither of her parents were Christians, but the mother picked up the little Book one night and began reading and became so interested that she read and kept on reading till past midnight.

THE P. T. L. IN PRISON WORK

This young man had come to this country from a foreign land, and had fallen in love; but because his love was not returned, had tried to get revenge by shooting two people. Fortunately both recovered. In jail he vowed further revenge, but through an earnest personal worker he was led to accept Christ as his Saviour. His attitude changed immediately and he began praying for those whom he considered his worst enemies. He joined the League and has become one of the most active workers in enlisting others in the jail.

LEADER: All successful leaders in winning souls to Christ have been mighty students of God's Word.

QUARTETTE: "Holy Bible, Book Divine." (Bradbury).

PRAYER: Our Blessed Heavenly Father, we thank Thee for the written Word, by which Thou dost lead our feet in the way everlasting. Forgive us, our Father, that we have ever neglected this Book. Inspire us to know it, and with the knowledge of it inspire us to do Thy will. Grant us the indwelling of Thy Spirit that we may see the light that is in the Word. Deliver us from unbelief and grant us the courage of the faith to live by, to fight with, and to die by. We ask through Jesus Christ our Lord. Amen.
(Christian Evangelist).

PROCESSIONAL TO CLASSES: Instrumental—"Open My Eyes That I May See."
(No. 42 Am. C. & C. S. H).

Service No. 26

Believing His Word

INSTRUMENTAL PRELUDE: "Steal Away"—Negro Spiritual. (Page 42).

CALL TO WORSHIP:

LEADER: Praise ye Jehovah, O give thanks unto Jehovah; for He is good; for His loving kindness endureth forever.

RESPONSE: *Then believed they His words; They sang His praise.* (*Psalm* 106: 1, 12).

HYMN: "I Love Thy Kingdom, Lord."
(No. 275 H. Am. Y.)

INVOCATION:

HYMN: "Follow Me, The Master Said."
(No. 137 H. Am. Y. and No. 176 Am. C. & C. S. H.)

SCRIPTURE LESSON: Believing is the first element of faith,—"All things are possible to them that believeth," said Jesus. (Mark 9:23) (Read) John 3:16; John 11:25, 26; John 20:29b; Acts 13:48.

QUARTETTE: (Unannounced, bowed heads) "How Sweet the Name of Jesus. (Page 45).

OFFERTORY: "Saviour, Teach Me, Day by Day."
(No. 161 H. Am. Y. and No. 172 Am. C. & C. S. H.)

HYMN: "O Lord of Love and Life and Power."
(No. 143 H. Am. Y. and No. 223 Am. C. & C. S. H.)

STORY:

"CUFF" [1]

Cuff was a negro slave who lived in the South before the war. He was a joyful Christian and a faithful servant. His master, however, was in need of money and one day a young planter, who was an infidel, came to buy Cuff. The price was agreed upon and the Christian slave was sold to the infidel. But in parting with him the master said, "You will find Cuff a good worker and you can trust him; he will suit you in every respect but one."

"And what is that?" said the master.

"He *will* pray and you can't break him of it; but that is his only fault."

[1] Issued by "The Great Commission Prayer League." Used with permission.

"I'll soon whip that out of him," remarked the infidel.

"I fear not," said the former master, "and would not advise you to try it; he would rather die than give up."

Cuff proved faithful to the new master, the same as he had to the old. The master soon got word that he had been praying, and on calling him said, "Cuff, you must not pray any more, we can't have any praying around here; never let me hear any more about this nonsense."

Cuff replied, "O Massa, I loves to pray to Jesus, and when I pray I loves you and Misses all the more, and can work all the harder for you."

But he was sternly forbidden ever to pray any more under penalty of a severe flogging. That evening, when the day's work was done, he talked to his God, like Daniel of old, as he had aforetime. Next morning he was summoned to appear before his master, who demanded of him why he had disobeyed him. "O Massa, I has to pray, I can't live without it," said Cuff. At this the master flew into a terrible rage and ordered Cuff to be tied to the whipping post and his shirt off. He then applied the rawhide with all the force he possessed until his young wife ran out in tears and begged him to stop. Then he ordered the bleeding back washed in salt water; the shirt on and the poor slave to be about his work. Cuff went away singing in a groaning voice:

"My suffering time will soon be o'er,
When I shall sigh and weep no more."

He worked faithfully all that day, though much in pain. Meantime, God was working on the Master. He became ill. He saw his wickedness and cruelty to that poor soul, whose only fault had been his fidelity; and conviction seized upon him; by night he was in great distress of mind. He went to bed but could not sleep. Such was his agony at midnight that he awoke his wife and told her that he was dying.

"Shall I call in a doctor?" she asked.

"No, no; I don't want a doctor—is there any one on the plantation that can pray for me? I am afraid that I am going to hell."

"I don't know of anyone," said his wife, "except the slave you punished this morning."

"Do you think he would pray for me?" he anxiously inquired.

"Yes, I think he would," she replied.

"Well, send for him quickly."

On going after Cuff they found him on his knees in prayer, and when called he supposed it was to be punished again. On being taken to the master's room he found him writhing in agony. The master, groaning, said, "O Cuff, can you pray for me?"

"Yes, bress de Lawd, I'se been prayin' for you all night," and at this fell on his knees and asked the Lord for guidance to point his master to the Lamb of God which beareth away the sin of the world. When he arose his master in greater agony than ever exclaimed, "O Cuff, can't you tell me what

I must do to be saved?" "No, massa, I knows nothin' you can do. God saw that you and I were just pore sinners, but He loved us so much that He sent de Lord Jesus to suffer in our place, and when He hung on de cross God laid on Him all our sins, past, present and future; and He suffered and died for 'em there, and when He arose from de grave dey were all gone as far as de east is from de west."

"But, Cuff, must I not repent and pray to be forgiven?" "No, indeed, not yet, youse jus' a dead man and de fust thing you needs is life. De Lord Jesus is de only Life dere is. Jus' receive Him and den you'll have plenty of time for repentin' and prayin'." "But how can I know I am saved?" Cuff opened his Testament and read, "Verily, Verily, I say unto you, he that heareth My Word and believeth Him that sent Me hath everlasting life, and shall not come into judgment, but is passed from death unto life—John 5:24." "You see it's jus' hearin' and believin' and havin'!" The Spirit applied the Word and the light of life entered the master's soul, and together they mingled tears of joy for the wonderful love that saved both master and slave with the same salvation. Before morning the mistress was saved, too, and the whole plantation was soon aware of the great change that had been wrought.

Cuff was at once liberated and together master and slave traveled through the South witnessing the transforming power of the love of God.

HYMN: "Just As I Am, Without One Plea."
(No. 132 H. Am. Y. and No. 171 Am. C. & C. S. H.)

SENTENCE PRAYERS:

PROCESSIONAL TO CLASSES: Instrumental Music: "We Would See Jesus."
(No. 95 H. Am. Y.)

Service No. 27

Obeying His Word

(Confession, Repentance, Baptism)

Instrumental Prelude: "Commit Thy Ways." Bach. (Page 40).

Call to Worship: (Chord—All Stand).

Leader: "O Give thanks unto Jehovah; Call upon His name; Sing praises to Him, sing praises." (Psalm 105:1a, 2a).

Response: *"Draw nigh upon my soul, and redeem it."* (*Psalm* 69:18).

Hymn: "O Worship the King, All Glorious Above."
(No. 35 H. Am. Y. and No. 363 Am. C. & C. S. H.)

Hymn: "O Jesus, I Have Promised."
(No. 138 H. Am. Y. and No. 178 Am. C. & C. S. H.)

Scripture Lesson:

Assembly: "Good Master, what shall I do to inherit eternal life?"
Response: (Chosen one) *"If ye love me, ye will keep my commandments," said Jesus.*

Leader: Jesus, then, made love the test of obedience to His Word. He made His plan definite concerning these things. To "Hearing" and "Believing" His Word, He added "Confession," "Repentance," "Baptism."

First Reader: Jesus sought the confession of believers, for He said: "Every one who shall confess me before men, him will I confess before my Father." (Luke 12:8).

"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Romans 10:10). "The Great Confession" was made by the Apostle Peter in his memorable words: "Thou art the Christ, the Son of the living God." (Matthew 16:16).

Second Reader: Jesus began to preach and to say: "Repent ye, for the kingdom of Heaven is at hand." (Matthew 4:11).

Third Reader: "Repent ye, and be baptized every one of you in the name of Jesus Christ." (Acts 2:38b). He that believeth and is baptized shall be saved." (Mark 16:16a). Except one be

born of water and the Spirit, he can not enter the kingdom of God. (John 3:5).

PICTURE TALK:

THE LIGHT OF THE WORLD[1]

The apathy with which some hear the call of Christ to obey His Word, is expressed in a beautiful picture, "The Light of the World," painted by William Holman Hunt, in 1854. "The greatest tragedy in all the world is portrayed in the painting. . . . . Behold, a pilgrim stands at the door of the soul and knocks for admission, but the door has long been closed, and the soul has withdrawn in selfish seclusion.

Months have passed since last the door was opened. No trace of footprints may be found in the grass, and the rank growth of weeds has been undisturbed. The soul hears the summons and stands just inside the door but refuses to open it. The pilgrim is clad in two robes—one a seamless robe of spotless white, such as priests wear when they minister in holy places. And indeed he is a priest come to make access to God possible to the one behind closed doors. The other robe is one such as only kings may wear, a rich robe of tapestried gold.

We also see crowns—one of gold, placed on his brow by a royal Father, in token of his right to rule; the other a crown of thorns placed by enemies as a token of hate—and a badge of suffering.

Ah, the love and tenderness in the stranger's face; love that has known suffering, wonderful tenderness, and a patience that will knock and knock till the stars are old.

"Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20).

William How expresses the same sentiment in a challenging hymn:

HYMN: "O Jesus, Thou Art Standing."
(No. 133 H. Am. Y. and No. 160 Am. C. & C. S. H.)

CONCERT PRAYER: Lord, is it Thou who knockest at my door?
I made it fast and 'twill not open more;
Barred it so tight I scarce can hear Thy knock,
And am too feeble now to turn the lock.
Clogged with my folly and my grievous sin,
Put forth Thy might, O Lord, and burst it in."
(Thomas Nelson Page).

OFFERTORY: "Follow Me, the Master said."
(No. 137 H. Am. Y. and No. 176 Am. C. & C. S. H.)

HYMN: (Verse 2) "Light of the World, We Hail Thee."
(No. 94 H. Am. Y. and No. 145 Am. C. & C. S. H.)

[1] Reprinted from "Front Rank." Used with permission.

"DECISION FOR CHRIST"—Short talk by the pastor.

HYMN: "Just as I Am, Thine Own To Be." (Tune—Woodworth).
(No. 131 H. Am. Y., Tune 132, and No. 170 Am. C. & C. S. H., Tune 171).

SILENT PRAYER: (At this time, there can be given "Decision Cards" used in many Churches for students contemplating Church membership).

PROCESSIONAL TO CLASSES: Instrumental music—"Saviour, Hear Us, We Pray."
(No. 155 H. Am. Y).

NOTE—The picture "The Light of the World" can be obtained by sending to Perry Picture Co., Malden, Mass.

Service No. 28

Incarnating His Word

(Loving)

Instrumental Prelude: * Serenade—Schubert. (Page 28).

Call to Worship:

~~Song Response~~: "The Lord is in His Holy Temple."
The Lord is in His Holy Temple,
Let all the earth keep silence,
Let all the earth keep silence,
Keep silence before Him. Amen.

Silent Prayer:

Hymn: (Verses 1, 2)—"O Word of God Incarnate."
(No. 64 H. Am. Y. and No. 45 Am. C. & C. S. H.)

Hymn: "Love Divine, All Love Excelling."
(No. 126 H. Am. Y. and No. 150 Am. C. & C. S. H.)

Memory Scripture: I Corinthians 13:1-8a; 13.
"If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunted not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth. Now abideth faith, hope, love, but the greatest of these is love."

Leader: Truly, love never does fail in those "Incarnating His Word" and accepting Christ as the Guiding Spirit of their lives.

Hymn-Story: George Matheson, though stricken with blindness, had a beautiful conception of love. When the love of his heart's desire failed he wrote the hymn: "O Love That Will Not Let Me Go."

HYMN: (Verse 1, 2) "O Love That Will Not Let Me Go."
(No. 164 H. Am. Y. and No. 174 Am. C. & C. S. H.)

OFFERTORY: "Immortal Love, Forever Full."
(No. 144 H. Am. Y. and No. 104 Am. C. & C. S. H.)

HYMN: (One Verse) "The Church's One Foundation."
(No. 273 H. Am. Y. and No. 295 Am. C. & C. S. H.)

POEM:

THE CHURCH OF CHRIST[1]

Creeds and confessions? High Church or the Low?
I cannot say; but you would vastly please us
If with some pointed Scripture you could show
To which of these belonged the Saviour, Jesus.
I think to all, or none. Not curious creeds
Or ordered forms of churchly rule he taught,
But soul of love that blossomed into deeds,
With human good and human blessing fraught,
On me nor priest nor presbyter nor pope;
Bishop nor dean, may stamp a party name;
But Jesus, with his largely human scope,
The service of my human life may claim.
Let prideful priests do battle about creeds,
The church is mine that does most Christ-like deeds.

STORY:

MAHATMA GANDHI[2]

In his little book, "The Christ of the Indian Road," E. Stanley Jones presents Mahatma Gandhi, a true apostle of love, and the Christ-like life. While a Hindu and not a professed Christian, the spirit of Christ and His teachings seemed to be incarnated into the being of Gandhi. He had a marvelous influence upon the national life of India, though not wholly successful in promoting the "Jesus Way" of governing the people.

"By his life and outlook and methods he has been the medium through which a great deal of this interest in Christ has come."

"While a Christian lecturer was commenting on this remarkable permeation of the atmosphere of India with the thought and spirit of Jesus, a Hindu turned and said: 'Yes, but he failed to say that Mahatma Gandhi was responsible for a great deal of the new interest in Jesus.' "

"This viewpoint is not to be wondered at when an instance like this occurs: On the arrival of his train to a village where a great crowd had

[1] By Professor John Stuart Blackey. In Christian Evangelist. Used with permission.
[2] Quotations from "Christ of Indian Road," Abingdon Press. Used with permission.

gathered for a speech, Gandhi came out, took out a New Testament, and read the Beatitudes and then finished by saying, 'That is my address to you. Act upon it.' That was all the speech he gave, but it spoke volumes."

"Gandhi rejected both the sword and the bomb. One English writer said: 'Had India really practiced Gandhi's program, no nation on earth could have denied to India the moral leadership of the world.' "

A brilliant Hindu thinker said: "What the missionaries have not been able to do in fifty years Gandhi by his life and trial and incarceration has done, namely, he has turned the eyes of India toward the Cross." "I am a missionary," said the author, "and you would expect that to make us missionaries wince a bit, but it does not. We do not mind who gets the credit. we desire so desperately that India and the world may see the Cross."

"Gandhi was the soul of sincerity and utterly fearless in attempting to exemplify in his own life the principle of conquering by soul force."

When in South Africa carrying on his passive resistance movement against the South African government, the indentured coolies in whose behalf he was fighting with non-violent weapons, got out of hand again and again. He remonstrated, but all to no avail. Finally, without word he went off and began to fast. He had fasted two days when word went around among the coolies that Gandhi was fasting because of what they were doing. That changed matters. They came to him with folded hands and begged him to desist from the fast, promising him that they would do anything if only he would stop it. Suffering love had conquered.

Again, when one of his boys told a lie, he suffered the same sacrifice. "In the light of Gandhi's acting thus, it becomes easy for them to step up from the thought that if one man would take on himself suffering to bring a boy back from a lie to the truth, then if there were One divine enough, he might take on his soul the very sin of a whole race to bring us back to good and to God."

PRAYER HYMN: (First Verse, bowed heads) "Saviour, Teach Me" (Von Weber).
(No. 172 Am. C. & C. S. H.)

PROCESSIONAL TO CLASSES: Instrumental—Ave Maria—Bach-Gounod.
(Page 12).

Service No. 29

Knowing the Truth

(Palm Sunday)

Instrumental Prelude: * "The Palms." Fauré. (Page 30).

Call to Worship:

Leader: "Oh, Magnify Jehovah with me, And let us exalt His name together." (Psalm 34:3).

Song Response: "The Gloria."
(No. 12 Order of Worship H. Am. Y. and No. 375 Am. C. & C. S. H.)
C. & C. S. H.)

Invocation:

Hymn: (3 verses) "Hark, Hark, My Soul."
(No. 297 H. Am. Y. and No. 349 Am. C. & C. S. H.)

Concert Scripture: (The Triumphal Entry).

"The multitude spread their garments in the way; and others cut branches from the palm trees, and spread them in the way. And the multitudes that went before Him and that followed, cried saying, "Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord. Hosanna in the highest." (Matthew 21:8, 10).

Hymn: (Verse 3) "Tell me the Story of Jesus."
(No. 94 H. Am. Y. and No. 109 Am. C. & C. S. H.)

Offertory: "Fairest Lord Jesus."
(No. 122 H. Am. Y. and No. 148 Am. C. & C. S. H.)

Leader: (with fervor) Even in the hour of His greatest triumph, Jesus wept over the city of Jerusalem, saying: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not." (Matthew 23:27).
Jesus has the same passion for the world today. "The Triumphal Entry" of Christ into the heart awaits all "knowing His Truth and Accepting it."
"What is Truth?" said Pilate. (John 18:38).
"Jesus said: "I am the Way, and the TRUTH, and the Life, no one cometh to the Father, but by Me." (John 14:6).

(Read John 8:32) "Ye shall know the Truth, and the Truth shall make you free,"—free from avarice, pride, covetousness, and when no longer a slave to public opinion, the heart is filled with joy and gladness, for "If ye know these things happy are ye if ye do them." (John 13:17).

HYMN: (First Verse) "Jerusalem the Golden."
(No. 301 H. Am. Y. and No. 348 Am. C. & C. S. H.)

INCIDENTS OF "LIFE VICTORIOUS":
(To be given by two speakers, unannounced).

1. In all walks of life, "knowing the Truth and doing it" has meant "Life Victorious." Henry Drummond, in an address "The Changed Life," tells an incident of victory in the life of a young girl. "Her perfect grace of character was the wonder of those who knew her. She wore on her neck a gold locket which no one was ever allowed to open. One day, in a moment of unusual confidence, one of her companions was allowed to touch its spring and learn its secret. She saw written these words: "Whom having not seen, I love." S. D. Gordon in his book, "Quiet Talks on Service,"[1] tells the story of another "that dwelleth in the secret place of the Most High." A traveler was riding through the timberlands of the South. "All at once he came across a bit of a clearing in the trees, and in the clearing an old cabin almost fallen to pieces, and in the doorway of the cabin an old negress standing. Her back was bent nearly double with the years of hard work, her face dried up and deeply bitten with wrinkles, and her hair white. But her eyes were as bright as two stars. The rider called out cheerily:

   "Good-morning auntie, here all alone?" She looked up, her eyes brighter yet with the thought in her heart, and in a shrill keyed-up voice said: "Jes' me 'n Jesus, Massa." But as she spoke, a hush came over the whole place, there seemed a halo about the old broken-down cabin, and the traveler thought he could see Somebody standing by her side looking over her shoulder at him, and His form was like that of the Son of God."

HYMN: (Verse 2) "Thou Didst Leave Thy Throne."
(No. 91 H. Am. Y. and No. 101 Am. C. & C. S. H.)

(Bowed heads, during the refrain sung as a prayer. "O Come to my heart, Lord Jesus, There is room in my heart for Thee. Amen."

PROCESSIONAL TO CLASSES: Instrumental—"All Hail the Power of Jesus' Name."
(No. 125 H. Am. Y. and No. 141 Am. C. & C. S. H.)

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[2] From "Quiet Talks on Service," by S. D. Gordon, published by Fleming H. Revell Company. Used with permission.

Service No. 30

Sacrificing for the Truth

(Easter Service)

Instrumental Prelude: A medley of Easter Hymns, including: "There's A Green Hill Far Away," "Fairest Lord Jesus," "Jerusalem The Golden," "Crown Him With Many Crowns," "In The Cross Of Christ I Glory."

Call to Worship:

First Reader: "O sing unto Jehovah a new song;
For He hath done marvellous things:
His right hand and His holy arm
Hath wrought salvation for Him." (Psalm 98:1).

Second Reader: "Bless Jehovah, O my soul.
O Jehovah my God, Thou art very great;
Thou art clothed with honor and majesty." (Psalm 104:1).

Hymn: "All Hail The Power Of Jesus Name."
(No. 125 H. Am. Y. and No. 141 Am. C. & C. S. H.)

First Reader: "When the Sabbath day was past, Mary Magdalene, and Mary the mother of James, and Salome, brought spices, that they might come and annoint Him. And very early on the first day of the week, they came to the tomb when the sun was risen." (Mark 16:1, 2).

Girls' Trio: (Verses 1, 2, 3) "With Sorrowing and Sighing."
(No. 110 H. Am. Y).

Second Reader: "Behold, there was a great earthquake; for an angel of the Lord descended from Heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and become as dead men." (Matthew 28:2-5).

Trio: (Verse 4) "With Sorrowing and Sighing."

First Reader: "And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed: And he saith unto them, 'Be not amazed: Ye seek Jesus, the Nazarene, who was crucified.'" (Mark 16:5, 6a).

HYMN: (Verse 2) "We Would See Jesus."
(No. 95 H. Am. Y).

SECOND READER: "The angel answered and said unto the women; . . . . . 'He is not here; for He is risen, even as He said. Come, see the place where the Lord lay.'" (Matthew 28:5a, 6).

HYMN: "Christ The Lord Is Risen Today."
(No. 114 H. Am. Y. and No. 132 Am. C. & C. S. H.)

FIRST READER: "I am the Resurrection and the Life. He that believeth in me, though he were dead, yet shall he live," said Jesus. (John 11:25).

ASSEMBLY: "Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." (Romans 6:4b).

OFFERTORY: Instrumental—"When I Survey The Wondrous Cross."
(No. 109 H. Am. Y. and No. 125 Am. C. & C. S. H.)

(Instead of the regular offering-ushers, have the Easter offering presented by girls, gowned in white robes, wearing wreaths of greenery on their heads).

(The offering plates or baskets can also be wreathed in greenery).

HYMN: "Crown Him With Many Crowns."
(No. 124 H. Am. Y. and No. 142 Am. C. & C. S. H.)

STORY:

"A MATTER OF SENTIMENT" [1]

"It's good to see you John, but I wish Easter were bringing you a little more happiness."

Mrs. Dabney glanced sympathetically across the breakfast table toward her brother, who had dropped in for a brief visit the night before on his way to Boston to meet creditors.

He had not brought a cheerful mood with him. "Easter!" he replied. "Easter's only an idle sentiment of children or those without enough to occupy their minds. But, there, Jane, forgive me." His tired, apologetic smile showed that he did not mean his pessimistic words as applicable to her and her busy helpful life.

"I can hardly blame you for being out of sympathy with everything," Mrs. Dabney gently conceded. The long struggle to weather the stress of a business storm, the now inevitable assignment and the bitterness of bankruptcy, in another twenty-four hours would take every taste of joy out of Easter for Garsley.

[1] By James Wm. Jackson in Front Rank, April 22, 1916. Used with permission.

"No; Easter is nothing but a foolish sentiment to me," he averred, "To-day—Good Friday—fits my situation better. My business is dead. In to-morrow night's papers I will be heralded throughout the country as practically dead myself, ruined—a failure!"

He went out for an aimless walk. The spring sunshine might have cheered him somewhat, but the sight of an Easter lily in a store window mocked him.

"Humph! Easter," he grumbled again. "A world full of children happy in a pretty idea, and a lost pocket-book would turn Easter for all of them into a Black Friday. Mere state of Mind! Nothing vital in it! What's the use of talking about the power of resurrection? It can't resurrect me, either financially or spiritually." Passing a church with its announcement of Easter services he shrugged his shoulders and frowned.

"An Easter—a sentiment that could ease a gloom like mine for even a few minutes—that sort of a sentiment I would subscribe to," he told himself, as his glance swept casually up the street.

While the thought was passing through his mind his gaze fell upon an elderly lady a few paces ahead. She had put down a heavy basket for a moment's rest. Garsley was democratic and, coming up as she was about to resume her burden, he asked for the privilege of assisting her.

"Thank you," a bell-like voice accepted. Then a wrinkled but sweet face looked up into his and a pair of keen grey eyes studied him. "Thank you; and to whom may I be beholden for such a kindness?"

Garsley told her with a smile. "John Garsley?" she queried, quickly, with another swift look into his face. "Mary Garsley's son—Mrs. Dabney's brother? Well, well," she commented, "Just put down that basket and shake hands will you? Mary Garsley's boy! I'm glad to see ye. I'd rather meet some of her folk than anybody I know."

A little further on they reached the home of the old lady and Garsley accepted the invitation to enter. He had found out that Mrs. Fautrell was one of the oldest of those many friends his gracious mother used to make and never lost.

In her spick and span dining room Mrs. Fautrell made Garsley take the warm little rocker where she said she used to love to see his mother sit.

"Just like Mary, ain't ye?" she demanded, with an easy, happy manner. "And helping folks just the same like you were a born servant. See that rosebush out that window? Your mother gave me that and planted it when I was sick. Laws! I used to like to be sick when your mother was here. I was saying to Lucy Hemlon the other day—Lucy Hemlon ain't seen you, has she?"

Garsley had been taking in the sweet charm of the pretty room, absorbing the peace and rest that seemed to brood there and remembering, with a subdued feeling, that not much more than a year ago his mother had been here. With an effort he roused himself and confessed that Lucy Hemlon had not seen him yet. Mrs. Fautrell reached eagerly for her bonnet.

"Let's go around to see her. She'll be that pleased. I want to see the glad in her face. It's on'y a step, John."

He followed her out and on around the corner to a two storied house that seemed to smell of preserves being put up.

Mrs. Fautrell opened the door without knocking, ushered her visitor in and cheerfully halloed the kitchen. Garsley, meanwhile, glancing about the pleasing if old-fashionedly stiff parlor was almost startled to see his mother's picture on the mantel piece.

"Mary Garsley's boy, Lucy," Mrs. Fautrell announced triumphantly, when a bright-eyed old lady came hobbling in on crutches. "Would you believe it now? Ain't he fine and big?"

Then the three sat down and talked. The two old women could repeat almost every word they had heard Mary Garsley speak. They remembered all her comforting stories. They could tell of her visits to them and to many another person, sick, well, or neutral. They loved her memory and they knew the first, middle and last name of many another that had loved her equally well.

"You must go see Jonas Hentley," Mrs. Fautrell insisted, "mustn't he Lucy? My, Jonas would be downhearted if he found out that you had been here and he hadn't seen you. Your mother used to go and sit and talk with him winter before last when he had the rheumatism so bad and was so blue he could hardly last a shoe."

And then there was the crippled Ledder boy. "Dear me!" they both agreed. "How he talks about that Easter lily Mary Garsley had promised him for last Easter. If only we had known in time we might a' sent it for her. He doesn't get any better, doesn't Johnny. A whole lot seemed to go for him when Mary Garsley went. A whole pile of Good Friday for that boy and not much Easter in his life, in bed all the time."

Mrs. Fautrell was rambling and Miss Lucy was rocking while she looked into the empty grate. Garsley, studying them thoughtfully, suddenly had an inspiration and rose to go, though it is doubtful whether the old ladies would have permitted his departure if he had not promised to come again.

"Tomorrow," he said.

Instead of going to his sister's then he went to the railroad station. Originally his plan had been to leave for Boston on an early train; now he sent a telegram saying that he would be two or three hours late in keeping his appointment with his creditors. Then homeward bound to Mrs. Dabney's at last, he stopped at a big store on the way.

There was a brighter light in his eyes when his sister saw him again. "Good news?" she queried, hopefully. He looked at her an instant as if trying to recall what she meant. Then he smiled, though he shook his head quietly. "I have had a refreshing walk," was all he would say.

But the next morning, the day between Good Friday and Easter, after he had mentioned his intention to delay the departure toward Boston, a wagon load of Easter lilies drove up to the front door of Mrs. Dabney's, the

surmounting black face of the colored boy driver in odd contrast with the waving white plumes of the Resurrection flower.

Eagerly Garsley went out to the wagon. Picking out one of the loveliest of the plants he returned to the house, a boyish light like to the spirit of Christmas giving, in his eyes.

"For you, Jane, from mother," he said softly. "The first one is for you. Mother's spirit has come back, for Easter time at least, in me," he simply explained.

Mrs. Dabney took the plant without speaking. But looking up at her stalwart brother and seeing in his eyes an Easter sentiment which a little while before he had so utterly repudiated, her lips moved with a trembling whisper of appreciation.

On the seat beside the colored driver Garsley piloted the load around to Mrs. Fautrell's. Once more he made a selection from the plants.

"For you—from Mary Garsley," he told the astonished, bright-eyed little lady. "Can't you see mother when you look into my eyes?" he asked, wistfully, as he bent her crooked fingers around the flower pot in an affectionate hold.

"I—I'll thank your mother—in church—tomorrow," was all Mrs. Fautrell could say.

Miss Lucy Hemlon was next. She too could but stare at the lily while she listened believingly as Garsley declared it a gift from his mother. "God bless us" was all she finally said.

In the case of Jonas the cobbler, Garsley did not wait to see whether the shock of the spirit visitation was too much for the shoemaker. It was all getting too much for himself. He opened the cobbler's door, thrust the plant hurriedly atop of the counter where customers unwrapped their damaged foot gear, and said, "From your old friend Mary Garsley, Jonas. I'm her son and I'll come to see you again sometime."

Then stopping at one or two other places, Garsley went to Johnny Ledder's.

"From Mrs. Garsley?" Johnny repeated, sitting bolt upright in the bed he never left and gloating over the immaculate prize. "Did she send it from heaven," he whispered.

Garsley nodded. "Right from heaven, my boy," he gently insisted. "Smell it and see for yourself."

Then he sat and talked with the boy. At the end of a half hour Garsley found himself trying to teach the sentiment of Easter, striving to make a cripple believe there was a possible resurrection for everybody from the lowest depth of despondency to the glorious heights of happiness.

The boy sank back on his pillow. "I was blue," he confessed; "but I feel Easter coming into me again, like your mother used to make things come into me."

"See!" Garsley laughed, though his tones changed quickly to the quiet gravity of her memory. "My dear mother has gone but her spirit has come back in me. Isn't that resurrection?"

John hurried away to catch his train. Upon arriving at the hotel in Boston, he was handed a telegram, which had just arrived, from an influential friend who owed him as much as anybody and who had put himself out for days seeing other debtors.

"Easter Greetings!" the telegram read. "Our combined influence has secured financial backing to tide you over the crisis. Hope this is not too late."

It was not too late because John had changed the hour of his appointment, when he was caught in the grip of an Easter sentiment.

PRAYER HYMN: (1st verse) "Fairest Lord Jesus."
(No. 122 H. Am. Y. and No. 148 Am. C. & C. S. H.)

PRAYER: Heavenly Father, help us to feel Thy presence, and to know the power of Christ, whose life and death we commemorate this Easter season. May the love of God and man fill our hearts; and we pray that our lives may be moved with the sacrifice that led our Saviour to the Cross. Crucify within us all the things that bind us to the world, and may we arise in Christ-like deeds of love and service. Amen.

PROCESSIONAL TO CLASSES: Instrumental music—"Hallelujah, Hallelujah."
(Orders of Worship, p. 56 H. Am. Y.)

NOTE: An appropriate Easter setting can be made, by planning a background of greenery, studded with potted plants and Easter lilies, presented by various classes, to be sent to the hospital, or any sick in the department. A cross adorned with Easter lilies can be the center of the background.

At each side arrange a music rack, intertwined with greenery and Easter lilies, behind which stand the two scripture readers. The readers may be boys or girls, garbed in white choir robes.

Service No. 31

Living the Truth

(Meditation, Communion, Prayer)

Instrumental Prelude: Communion in G. Batiste. (Page 45).

Hymn: (Verses 1, 3, 6 Standing) "Rejoice, Ye Pure in Heart."
(No. 1 H. Am. Y. and No. 219 Am. C. & C. S. H.)

Hymn: (Seated) "Come, My Soul, Thou Must Be Waking."
(No. 7 H. Am. Y. and No. 15 Am. C. & C. S. H.)

Prayer:

"Lord, help me to live the Gospel I profess;
May each look, and word, and action, Thee confess;
May my every deed be prompted by Thy love,
Grace, to do Thy will, be granted from above.
All the truth which Thou hast taught me
Help me to live;
Freely, then, these truths to others I may give."

Hymn: "O God, Thy World is Sweet with Prayer."
(No. 8 H. Am. Y. and No. 17 Am. C. & C. S. H.)

Bible Story:

It was the high season of devotion in the life of the Apostles, as they prepared to partake of the feast of unleavened bread, known as the Passover, with their Lord, and Master, Jesus Christ.

Like all new converts, they were filled with zeal, and eagerly proclaimed their undying love for Jesus.

But He knew the frailty of the human heart, and how difficult it is to live His Truth. That they might be continually reminded of His life, and teachings, Jesus instituted the Lord's Supper as a memorial in the Upper Room when He last ate with them. (Read Luke 22:19, 20).

Throughout the centuries the Church has accepted the Communion Service as a precious heritage. Its emblems, the unleavened bread and unfermented fruit of the vine, have been passed "from hand to hand, and lip to lip, and heart to heart" in a bond of love universal.

Hymn: "Break Thou the Bread of Life."
(No. 67 H. Am. Y. and No. 41 Am. C. & C. S. H.)

[1] From "Living the Gospel," a poem by Annie Lind Woodworth.

PICTURE STORY:

Leonardo de Vinci, in his masterpiece "The Last Supper," interprets the words that Jesus spoke to His disciples, "Verily, I say unto you, that one of you shall betray me."

The picture, painted on the wall of a Dominican Convent, has been almost ruined by smoke and changes that have effected the place—but it has been copied by such a host of artists the picture will ever remain fresh in the world of art. Showing the apostles assembled in the half dark room, their heads outlined against the soft light from the windows back of them, De Vinci was able to express in the countenances the inner feelings as each asked: "Lord, is it I?" Each had a different expression, a questioning look, a listening attitude; fright, anger, anxiety as the artist pictured them in the following order:

Jesus of Nazareth in the center, Bartholomew the last on the left. After him James, Andrew, Peter, Judas, holding the money bag, and John. On the right, next to Jesus is Thomas, the doubting one, James the Greater, Philip, Matthew, Thaddeus and Simon. To conceive this picture was a great task, and De Vinci worked day and night, scarcely eating and sleeping as he labored.

The apostle Paul seeks the same spirit of self-examination as a test in partaking of the Lord's Supper. (Read I Corinthians 11:27, 28.)

PRAYER HYMN: (Verse 2) "Gracious Spirit, Dwell With Me."
(No. 70 H. Am. Y. and No. 50 Am. C. & C. S. H.)

CONCERT SCRIPTURE:

"Search me, O God, and know my heart,
Try me, and know my thoughts;
And see if there be any wicked way in me,
And lead me in the way everlasting." (Psalm 139: 23, 24).

OFFERTORY: "At Thy Feet, Our God and Father."
(No. 3 H. Am. Y.)

PRAYER TALK:[1]

Great lives of service have ever been great souls at prayer.

According to Chadwick "Satan dreads nothing but prayer." He does not openly attack. He diverts . . . . . Activities are multiplied that meditation may be ousted and organizations are increased that prayer may have no chance . . . . . Satan fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom, but trembles when we pray."

Great victories have always come through prayer. Martin Luther prayed three or four hours a day. David Brainerd's work among the red

[1] From leaflets of the Great Commission Prayer League.

Indians was a triumph of increasing prayer. Whole nights of prayer characterized the revivals of the great leaders Wesley and Whitfield. Queen Mary used to say that she feared the prayers of John Knox more than all the armies of Europe. Dr. Andrew Murray says: "Prayer is the strategical point which Satan watches. If he can succeed in causing us to neglect prayer, he has won, for where communion between God and His people is broken, the true source of life and power is broken." Phillips Brooks, when found in his cabin prostrate upon his face, was overheard saying: "O Lord Jesus, Thou hast filled my life with peace and gladness. To look into Thy face is earth's most exquisite joy."

PRAYER HYMN: (Verse 3) "Holy Spirit, Truth Divine."
(No. 69 H. Am. Y. and No. 48 Am. C. & C. S. H.)

SILENT PRAYER: (as music continues tune softly).

CONCERT PRAYER:[1]

> "Almighty God. Father Everlasting, who hast set us in the Fellowship of thy Son Jesus Christ, be near to us in this time of Meditation and Communion: may our Hearts be open to every Holy Affection, and ready to receive and cherish every Sacred Memory and Serious Impression.
>
> "Here and now, may every Selfish Passion and Desire be Quiet, that by the sorrows of Repentance our Souls may be purified; that by Pain we may learn Patience; and that by the Peace of God which Passeth Understanding our Thoughts may be kept and centered in Christ Jesus, Our Lord. Amen."

PROCESSIONAL TO CLASSES: Instrumental—"Holy, Holy, Holy, Lord God Almighty."
(No. 12 H. Am. Y. and No. 19 Am. C. & C. S. H.)

[1] From "A Prayer for the Lenten Season," adapted from John Hunter.

VII.

MOTHER'S DAY SERVICE

Service No. 32

Mother's Day Service

INSTRUMENTAL PRELUDE: "In Heavenly Love Abiding." (Page 41).

CALL TO WORSHIP: (Standing).

LEADER: "Thus saith Jehovah, Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing stream."

RESPONSE: *As one whom his mother comforteth, so I will comfort you."* (*Isaiah* 66:12*a*, 13*a*.)

HYMN: "Love Divine, All Love Excelling."
(No. 126 H. Am. Y. and No. 150 Am. C. & C. S. H.)

IN CONCERT: "The Mother." Margaret Sangster.

"The mother stands in the foreground as the guardian angel of the home. She is the dominant figure in home life. Her personality, her pervading presence, constitute a force for good not to be set down in cold type or weighed in earthly balances. When one mentions motherhood, one spells that which is divine, that which, beginning with sacrifice, ends in coronation."

HYMN: (Verse 2) "Grander Than Ocean's Story."
(No. 63 H. Am. Y. and No. 58 Am. C. & C. S. H.)

CONCERT PRAYER:
A prayer for mother, by William Cullen Bryant.

"All Gracious, grant to those who bear
A mother's charge, the strength and light
To guide the feet that own their care
In ways of love and truth and right."

PRAYER RESPONSE: "Immortal Love Forever Full."
(No. 144 H. Am. Y. and No. 104 Am. C. & C. S. H.)

SCRIPTURE READING: Proverbs 31:10, 11, 12; 27-31.

PRAISE HYMN: (Verse 1, 3.) " For the Beauty of the Earth."
(No. 38 H. Am. Y. and No. 61 Am. C. & C. S. H.)

OFFERTORY: "O Happy Home."
(No. 203 H. Am. Y.)

MOTHER'S DAY HYMN:
(Tune: No. 269 H. Am. Y. and No. 355 Am. C. & C. S. H.)

Faith of our Mother's, living yet
In cradle song and bedtime prayer,
In nursery love and fireside lore,
Thy presence still pervades the air;
Faith of our Mother's, living faith,
We will be true to thee till death.

Faith of our Mother's, guiding faith,
For youthful longing—youthful doubt,
How blurred our vision, blind our way,
Thy providential care without:
Faith of our Mother's, guiding faith,
We will be true to thee till death.

Faith of our Mother's, Christian faith,
In truth beyond our man-made creeds,
Still serve the home and save the church,
And breathe thy spirit through our deeds:
Faith of our Mother's, Christian faith,
We will be true to thee till death.

(Arthur B. Patten.)

LEADER: Every mother can be encouraged by these words in the little poem by Saxe Holm, "The Everlasting Arms."

"And as feeble babes that suffer,
Toss and cry and will not rest,
Are the ones the tender mother
Holds the closest, loves the best;
So when we are weak and wretched,
By our ills weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best."

HYMN: "There Is Beauty All Around." (Verses 1, 3.)
(Orders of Worship, p 42, H. Am. Y. and No. 353 A. C. & C. S. H.)

LEADER: The message of Mother's Day to us in the Church, is to help in the task of caring for wayward and motherless sons and daughters.

STORY:

"A BUNCH OF WILD VIOLETS"[1]

A belated snow lay on the grass in early April. The birds, mistaking the unseasonable warmth for spring, had mated and nested; and the snow-

[1] By Ida Lee Johnston. From The Christian Evangelist. Used with permission.

storm had hushed their songs. But we scarcely noticed, for there, in her bed-chamber, our mother was lying in her coffin, her tired hands folded across her breast, and her eye-lids kissed in eternal sleep.

The main-spring in the wheel of our home had snapped; the lynch-pin to our family cart was broken; the light of our lives had burnt out. Everything seemed suddenly to have stopped, and we were gripped by that aching, poignant sense of loss that a merciful Providence permits to enter a household just once.

Death in the mountainous country—unaccompanied by soft caskets, mounds of flowers, and funeral pomp and ceremony—was just plain, grim, merciless death. The anguish of soul was not relieved by distractions of any kind. The people were always alone with their loss and life-hurt.

My brother and I had been called from a distant city, and had reached home just in time for the burial. Four stalwart neighbors—not ashamed of their manly tears—carried the plain unadorned coffin out of the house and placed it in the farm wagon. All the men, women and children in the surrounding country followed the slow procession as it wound its way up to the brow of a beautiful knoll overlooking the valley. That was "God's Acre" for the community.

It was not the custom there, to lower the coffin and then leave everything for the sexton—they had no sextons. The same loving hands which had carried the remains had also dug the grave, and they heaped the earth into a mound and placed the tombstone with their own friendly hands.

After the last shovelful of earth had been patted into place upon our mother, hiding her from all eyes but God's, a little girl, beautiful as an angel stepped out of the crowd and placed upon the new earth, a bunch of wild violets which Love had sent her hunting in the snow. There were no other flowers. Before I could get a second look at her, she had vanished and all that remained of her was the love-token, so pitifully small and so grandly big.

Assembled in the sitting room after dinner, struggling to pull ourselves together, we still talked of mother.

"Who was the dear little sprite who put the bunch of wild violets on the grave?" I asked.

"That was Ellie's little girl—I'm sure you remember Ellie," said sister Ann. "Even you and Ellie were no better friends than were mother and Ellie's little girl, Bonnie. Not a week passed that Bonnie did not bring mother flowers from the first trailing arbutus until the last marigolds, and this was the last offering of her dear little hands," she sobbed.

Brother Horace added, "Bonnie is the sweetest, strangest child I ever saw. Everybody loves her, but she has evidently inherited from some remote ancestry a longing for the city and for beautiful clothes. Ellie has never been able to do much for any of them, her family is so large. But Bonnie, young as she is, can take any kind of old scraps and make herself attractive. Ellie says she reads everything about the city she can lay her

hands on, and that she says, as soon as she is sixteen, she is going to work in the city. So all of us have some kind of serious forebodings about her."

Time makes many changes in the short space of five years. As the representative of the Board of Religious Organizations, I entered the Juvenile Court room one Monday morning. The day before had been Mother's Day and Judge Evans still wore on the lapel of his coat the white carnation as he sat upon the bench to pass judgment upon these mother's sons and daughters.

The third on the docket was a slip of a girl, neatly and tastefully dressed, but whose head hung so low with humiliation that I could not see her face. The next thing I knew she was saying, in a soft, southern voice, choking anon with sobs:

"I didn't mean to steal the beads, Judge—Oh, I didn't. Down at the store where I work—save as I may—I can't get enough to pay my board and dress like the other girls. Of course, there are lots of the boys who are nice and who offer to help me, but my mother—" here she sobbed while there was a merciful patience of several minutes on the part of Judge Evans, when she continued: "I had my dress and hat and shoes and everything for the party but the beads—all the other girls had beads but me—and I just meant to borrow them for the night. One of the girls must have told on me, and oh, Judge, if you have a girl you'll understand. Don't let my mother know, whatever you do to me."

Here she slightly turned her head. My breath nearly left me. It was Ellie's girl, I felt sure, but I asked: "May I question the girl, Judge?" He gave permission gladly.

I stood before the trembling, weeping sixteen-year-old culprit and asked: "Where do you live?"

"My home is in Virginia," she said.

"What is your mother's name?" I continued.

"Don't Lady, please don't tell my mother."

If the child had know how sacred her secret was to me she would have been spared that moment of anguish.

"No, Dearie, I wouldn't think of it; but what is her name?"

"Her name is Ellie," was all she could say.

Then I turned to Judge Evans. "Judge, as I look at this little girl who is accused of stealing a strand of beads from her employer, a strange picture comes to my mind. It is the picture of a burial over in the mountains of Virginia. A large family is burying the mother—" I saw the Judge start, turn pale, and look at the girl—"And there is a light snow on the grass in April. After the grave-mound is heaped and finished, out of the crowd and the snow and the wind comes a little hand, chapped with the cold, and it places upon that grave its small love-token—a bunch of wild violets." I paused and looked about. Some were weeping softly; others were tense with interest. I proceeded, "Judge, that little hand couldn't steal. No, and her soft throat—look at it—seemed so bare without beads

when all the others had them—and she had no money. Take money from those boys—she never could do that. And she would have put them back. No, her mother shall never know how sorely she was tempted; and if you'll parole her to me, Judge, I'll see that she's not tempted again."

She was paroled to me and sobbing with gratitude and relief, Ellie's girl left the court room to make her home with me. She lived as my own daughter, and a neater, purer-hearted, more honest girl never lived to marry well and have a home of her own.

There was one article of adornment that she would never consent to wear—and that was a string of beads; but at no season of the year did I ever see her in public that she was not wearing a bunch of violets.

(Heads bowed in silent prayer).

Soft Music—"Hear Us, Our Father."

HYMN: (Verses 1, 2) "Hear Us, Our Father.
(No. 23 H. Am. Y. and No. 33 Am. C. & C. S. H.)

PROCESSIONAL TO CLASSES: Instrumental—"Home, Sweet Home."

VIII

GROWTH OF THE KINGDOM OF GOD

Service No. 33

The Seed—God's Word

INSTRUMENTAL PRELUDE: * "Melody in F." Rubenstein. (Page 18).

CALL TO WORSHIP: (Standing)

LEADER: Jehovah hath established His throne in the heavens, and His Kingdom ruleth over all. (Psalm 103:19)

RESPONSE: *The Kingdom is Jehovah's.*

HYMN: (First two verses) "God of the Earth, the Sky, the Stars."
(No. 58 H. Am. Y. and No. 71 Am. C. &C. S. H.)

HYMN: "I Love Thy Kingdom, Lord."
(No. 275 H. Am. Y.)

LORD'S PRAYER:

HYMN: "This is My Father's World."
(No. 461 H. Am. Y. and No. 36 Am. C. & C. S. H.)

PICTURE STORY AND BIBLE LESSON:

When Jesus wanted to teach the meaning of the growth of the Kingdom of God, He told the story of the sower. (Read Mark 4:3-9). The joy of scattering the seed is shown in the picture of "The Sower" by Jean Francois Millet. Being a humble peasant himself, knowing all the hardships of peasant life, Millet became a great artist because there always stirred within him the sense of the poetry of daily toil. "The Sower" is one of a group of field pictures, including "The Gleaners," "The Reapers" and "Man With a Hoe." "The gayest things I know," he once wrote a friend, "are the calm and the silence, which are so sweet both in forest and in the cultivated fields."

The destination of the seed was of concern to Jesus. (Read Mark 4:14-21).

HYMN: (Verses 1, 2) "For the Beauty of the Earth."
(No. 38 H. Am. Y. and No. 61 Am. C. & C. S. H.)

HYMN: (Verses 1, 2) "Joyful, Joyful, We Adore Thee."
(No. 47 H. Am. Y. and No. 69 Am. C. & C. S. H.)

POSTER TALK:

"Thou shalt not" has been spoken to the world, down through the

ages, but youth has not heeded, and prophets have cried their warnings in vain. So the world has said that youth must "Sow its wild oats," and the Church has accepted the program, happy in reviving withered souls, whose spiritual lives were "nipped in the bud." But there have arisen in the field of Religious Education, great leaders who have caught a glimpse of the Garden of Youth. They understand the unfolding development of the spiritual nature, and have undertaken to nurture it, beginning in the heart of a little child. They have discovered that "wild oats" are not sown, but as weeds in a garden, they spring up in waste places, where the soul has not been cultivated. Jesus, the Great Teacher, understood. He tells how the Kingdom of God shall develop. (Read Mark 4: 26-29.)

The seed, the soil, the sower control the fruit, for "Whatsoever a man soweth, that shall he also reap." The "fruit of the spirit is love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control." (Galatians 5:22-23.) These beautiful attributes of Christian character are latent in the life of every human soul.

"I saw two gardens; one neglected and overgrown with weeds; the other cared for and full of rich blooms."—(J. M. Waite.)

HYMN: "Thy Word is Like A Garden, Lord."
(No. 65 H. Am. Y.)

SENTENCE PRAYERS:

PROCESSIONAL TO CLASSES: Instrumental—"All Beautiful the March of Days." (No. 74 Am. C. & C. S. H.)

NOTE: In the absence of an artist, by using a little ingenuity, a poster can be made with cut-outs from Dennison's crepe paper. Mounted on a large white cardboard, a very good garden scene can be pictured. Arrange cut out flowers in lower center of poster. As the lily of Christ's time resembles the poppy, use poppies if possible. On stems among the flowers, mount with black letters the words representing the fruit of the Spirit: Love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control. (Galations 5:22-23.) At each lower side mount small rocks, made by wadding gray crepe paper, glued to poster. Upon stems issuing from these rocks put the words: unclean life, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, representing thorns and weeds. (Galatians 5:19, 20).

At one side plan a stone-wall, upon which is perched an owl, symbolic of wisdom, or a gay parrot makes an attractive poster. From the bill, stream a banner lettered: "Whatsoever a man soweth, that shall he also reap."

Service No. 34

The Soil—The Human Heart

(Need of "Lord's Day Observance.")

Instrumental Prelude: * "Spring Song." Mendelssohn. (Page 19).

Hymn: (Verses 1, 3, 5, Standing) "The Earth is Hushed In Silence." (No. 13 H. Am. Y.)

Silent Prayer:

Hymn: "Holy, Holy, Holy, Lord God Almighty." (No. 12 H. Am. Y. and No. 19 Am. C. & C. S. H.)

Hymn: (Verse one, seated) "The Dawn of God's Dear Sabbath." (No. 15 H. Am. Y.)

Bible Lesson:

In the beginning, God created man in His own image, and He established laws of growth for the spiritual forces of His realm, with the same uniformity as the laws of growth for the world of nature. God's Word is full of appeal to nurture the soul. (Read Hosea, 10:12).

Hymn: (Verses 1, 3) "Thy Word is Like a Garden Lord."

Leader: Jesus understood the purpose of the Sabbath, to renew the soul, each week, by nurturing the spiritual nature; and He knew the value of service as a means of nurturing, for He said: "Is it lawful on the Sabbath to do good, or to do harm, to save life or destroy it? (Luke 6:9). The Sabbath was made for man, and not man for the Sabbath; so the Son of man is lord even of the Sabbath." (Mark 2:27-28).

"To forget the Lord's Day then, belittle or dishonor it, is to disregard the Lord Jesus Christ."

Voltaire, the keen French infidel declared: "We can never overthrow Christianity, until we destroy the Sabbath." The need of the human soul is to hold the day sacred. One day in seven is necessary to stimulate growth in the Kingdom of God, the realm of spiritual forces that make for righteousness (right living). "There is not a garden plot but what will be full of weeds and thorns and cockle-burrs, without cultivation of the flowers."

Hymn: "Take Time to be Holy." (No. 190 Am. C. & C. S. H.)

Offertory: "Melody in F." (Rubenstein). (Page 18).

HYMN: "In the Garden" (C. Austin Miles).
(No. 204 Am. C. & C. S. H.)

POSTER TALK:

There is an old Japanese proverb which says: "Not what we acquire, but what we enjoy, is at once the test and measure of our culture." Does not culture include religion? Every soul that contributes to growth in God's Kingdom, must learn to feel God's Presence through prayer, know His Truth through Bible Study, and do His will, through deeds of service.

Helen Keller had no eyes with which to see; nor had she ears with which to hear; yet with her sensitive touch, she found God in a marvellous way, expressing her joy in a beautiful poem:

IN THE GARDEN OF THE LORD

The Word of God came unto me,
Sitting alone among the multitudes;
And my blind eyes were touched with light,
And there was laid upon my lips a flame of fire.

I laugh and shout, for life is good,
Though my feet are set in silent ways.
In merry mood I leave the crowd
To walk in my garden. Ever as I walk
I gather fruits and flowers in my hands,
And with joyful heart I bless the sun
That kindles all the place with radiant life,
I run with playful winds that blow the scent

Of rose and jessamine in eddying whirls.
At last I come where tall lilies grow,
Lifting their faces like white saints to God,
While the lilies pray, I kneel upon the ground;
I have strayed into the holy temple of the Lord.

DUET: "The Beautiful Garden of Prayer."[1]
(No. 205 Am. C. & C. S. H.)

PRAYER: Create in me a clean heart, O God, and renew a right spirit within me. (Psalm 51:10).

PROCESSIONAL TO CLASSES: Instrumental—"Holy Spirit, Truth Divine." (Gottschalk).

[1] This song can be obtained in sheet music by sending to Fillmore Music House, 528 Elm Street, Cincinnati, Ohio.

Service No. 35

The Sower

(Teacher, Preacher, Missionary)

Instrumental Prelude: "With Verdure Clad." From Creation—Haydn. (Page 15).

Call to Worship: (Chord, All Stand).

Leader: Blessed are ye that sow beside the waters. (Isaiah 32:20a).

Response: *In the morning sow thy seed. Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.* (*Ecclesiastes* 11:6a, 7).

Hymn: "O Word of God Incarnate."
(No. 64 H. Am. Y. and No. 45 Am. C. & C. S. H.)

Poem:

GARDEN HYMN [1]

I never knew Thee, Lord, until
My garden brought us face to face,
Revealed Thy gracious miracle
Of sun and seed in little space.

Since I have seen Thine alchemy
Change the earth-brown bulbs to living gold
Of daffodils, Eternity
Has seemed a simple truth to hold.

The incense-breath of mignonette
Has summoned me to vespers too,
And may I never more forget
To lift my heart, as pansies do!

No dim cathedral is as still
As twilight in this holy place;
I never knew Thee, Lord, until
My garden brought us face to face.

Hymn: (Verses 1, 3) "Thy Word is Like A Garden, Lord."
(No. 65 H. Am. Y.)

[1] By Molly Anderson Haley, in The Christian Century. Used with permission.

PRAYER:

BIBLE LESSON:

After carefully preparing the soil, the sower plants the seed with full faith that in each there is the embryo of life, which will bud, bloom and bear fruit.

A good gardener never digs up his seeds to watch them grow. With expectancy he toils.

Jehovah offers the same hope to gardeners of the soul who toil in the Kingdom of God. (Read, with fervor) Isaiah 55:1-13; II Corinthians, 9:10; Ezekiel 17:8.

HYMN: (Verses 1, 2, 4) "O Lord of Heaven, and Earth, and Sea." (No. 40 H. Am. Y. and No. 264 Am. C. & C. S. H.)

OFFERTORY: "Spring Song" (Mendelssohn) (Page 19).

HYMN: (Verses 1, 2) "For the Beauty of the Earth." (No. 38 H. Am. Y. and No. 61 Am. C. & C. S. H.)

LEADER: The Kingdom of God needs not only teachers, preachers and missionaries to sow the seed of His Word, but personal workers, alert to every opportunity at school, at work, or on the playground.

STORY:

A PRAYING FOOTBALL HERO[1]

Secular history frequently pauses to point at soldiers praying in the privacy of their tents, and the reviewer of current events does well to itemize the story of a West Point cadet who has made prayer a habit and religion something to be lived. Young Edgar William Garbisch is no recluse, given over entirely to study and meditation. He is a virile, active young man—an example of muscular Christianity. As Robert F. Kelley tells us in *Association Men*, the official magazine of the North American Y. M. C. A., Garbisch will be remembered as one of the greatest football players the country has ever seen. He will be remembered as a center on the last All-American football team Walter Camp ever chose; he will be remembered as the captain of a West Point team that, though it had no great number of stars, was beaten only once during its season, and then by Notre Dame, the greatest team of them all. He will be remembered as the man who kicked four field goals for the only scores of the game which saw Army triumphant last year over Navy at Baltimore. But above all, he will be remembered "as the captain of the West Point team which prayed before God before every game it played and which stood, grouped together with bared heads, at the close of its greatest victory and offered up its thanks while 80,000 people stared down wonderingly from the massive stands of the Baltimore Stadium."

[1] Reprinted with permission of "Association Men" Y. M. C. A. Official Magazine.

"I know and always did know," said the young cadet to Mr. Kelley, when the latter went up to West Point to see him, "that playing the game clean all the way through brings its own rewards." Garbisch, who graduated in June, 1925, was also captain of the tennis team. As he sat watching his team practising for a match on the morrow, he told Mr. Kelley something of his story:

"Religion has always been to me a tremendous subject. Years back it worried me, because I felt that it was something apart, something away from my life in general. It seemed a growth on the outside. I could not become interested, and I could not believe in it as a vital portion of life.

"And then I began to wonder and study and read about the power of prayer. I read 'The Meaning of Prayer' by Harry Emerson Fosdick. That remains now one of the greatest books in my life. It was presented to me by Chaplain Wheat up here, a fine man and one of the best friends I have ever had.

"Presently, through prayer, religion became a real thing for me. It became a part of my actual life, which is the only way I can see that it is of real use. I have been very happy about it.

"Of course, during my early days on the West Point football team, I believed in prayer, and I never went into a game without praying myself. But it wasn't until this year that I felt that I had any right to sound out the rest of the team on the subject. As captain, I felt that I had a right to put some of my theories into practice."

PRAYER HYMN: (Verse 2) "There's A Wideness in God's Mercy."

SENTENCE PRAYERS: (For the willingness to serve as sowers of God's Word).

PROCESSIONAL TO CLASSES: Instrumental "Open My Eyes, That I May See." (No. 42 Am. C. & C. S. H.)

Service No. 36

The Harvest—A Redeemed Social Order

INSTRUMENTAL PRELUDE: "In the Time of Roses." J. Reichardt. (Page 27).

CALL TO WORSHIP: (Chord: All Stand).

LEADER: Rejoice, O ye righteous. The righteous shall flourish as the green leaf. (Psalm 33:1a).

RESPONSE: *The fruit of the righteous is a tree of life; And he that is wise winneth souls.* (*Proverbs* 11:30).

HYMN: (Verses 1, 2) "Fairest Lord Jesus."
(No. 122 H. Am. Y. and No. 108 Am. C. & C. S. H.)

HYMN: (Verses 1, 2, seated) "The Summer Days are Come Again."
(No. 53 H. Am. Y. and No. 73 Am. C. & C. S. H.)

INVOCATION: The Lord's Prayer Chanted. (Page 37).

HYMN: "This is My Father's World."
(No. 16 H. Am. Y. and No. 366 Am. C. & C. S. H.)

CONCERT SCRIPTURE: "I am the true vine and my Father is the husbandman," said Jesus. "Every branch in me that beareth not fruit, he cleanseth it, that it bear more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in me. . . . .
Apart from me, ye can do nothing. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit." (John 15: 1, 2, 4, 5b, 16).

LEADER: (Read Scripture I Corinthians, 3:7-9).
Our measure of growth shall be the four fold increase by which Jesus grew. (Read Luke 2:52).

HYMN: "Ye Fair Green Hills in Galilee."
(No. 94 H. Am. Y. and No. 100 Am. C. & C. S. H.)

LEADER: A redeemed social order shall be the harvest, when the seed of God's Word shall be sown in every human heart, by sowers willing to pay

"THE PRICE OF PERFECTION"[1]

"On a hill in Italy there was once a tree. It was a seed at the beginning,

[1] From "The Master's Violin" by Myrtle Reed. Courtesy of G. P. Putnam's Sons, Publishers, New York and London. Used with permission.

a seed you could hold with the ends of your fingers, so. It was buried in the ground, covered up with earth like something that had died. Do you think the seed liked that?

"But is it afraid, when its heart is swelling? No! It breaks through, with the great hurt. Still there is earth around it, still it is buried, but yet it aspires. One day it comes to the surface of the ground, and once more it breaks through, with pain.

"But the sun is bright and warm, and the seed grows. Careless feet trample upon it—there is yet one more hurt. But it straightens, waits through the long nights for the blessed sun, and so on, until it is high as one bush.

"Constantly, there is growing, one aspiration upward. Bark comes and the tree swells outward, always with pain. Someone cuts off all the lower branches, and the tree bleeds, yet keeps on. Other branches come thick about it; there is one struggle, but through the dense growth the tree climbs, always upward. In the sun above the thick shade, it can laugh at the ache and the thorns, but it does not forget.

"And so, upward, always upward, till it is lifted high above its fellows. Birds come there to sing, to build their nests, to rear their young, to mourn when one little bird falls out from the nest and is made dead.

"The sun shines fiercely, and it nearly dies in the heat. The storm comes and it is shrouded in ice—made almost to die with the cold. The wild winds rock it and tear off the branches, making it bleed—there must always be pain. The thunders play over its head, the lightnings burn it, and yet its heart lives on. The rains beat upon it like one river, and still it grows.

"The years go by and each one brings new hurt, but the tree is made hard and strong. One day there comes a man to look at it, all the straight fine length, the smooth trunk. 'It will do,' he says, and with his axe he chops it down. Do you think it does not hurt the tree? After the long years of fighting, to be cut like that?

"Then it falls, crashing heavy through the branches to the ground. See, there must always be pain, even at the end. Then more cutting, more bleeding, more heat, more cold. Fine tools—steel knives that tear and split the fibres apart. Do you think it does not hurt? More sun, more cold, still more cutting, tearing, and throwing aside. Then, one day, it is finished, and there is mine Cremona—all the strength, all the beauty, all the pain, made into mine violin!"

VIOLIN SOLO: (Unannounced) "Ave Maria."

PROCESSIONAL TO CLASSES: Instrumental. "Jesus Shall Reign."
(No. 261 H. Am. Y. and No. 329 Am. C. & C. S. H.)

IX.

MEMORIAL DAY SERVICE

Service No. 37

Memorial Day Service

INSTRUMENTAL PRELUDE: "Battle Prayer." Himmel. (Page 26).

CALL TO WORSHIP: (Standing).

LEADER: "Sing praises unto Jehovah . . . And give thanks to His holy memorial name." (Psalm 30:4).

RESPONSE: *The memory of the righteous is blessed. Put me in remembrance.* (*Proverbs* 10:7; *Isaiah* 43:26a).

HYMN: "God of Our Fathers, Whose Almighty Hand."
(No. 245 H. Am. Y. and No. 318 Am. C. & C. S. H.)

SILENT PRAYER: (In Memoriam).

CHORAL RESPONSE: Where loyal hearts and true stand ever in the light,
All rapture through and through is God's most holy sight. Amen.
(Page 54—Orders of Worship, H. Am. Y).

LEADER: Be glad in Jehovah, ye righteous; And give thanks to His holy memorial name. (Psalm 97:12).
The righteous shall be held in everlasting remembrance. (Psalm 112: 6b).

RESPONSE: *My soul hath them still in remembrance, and is bowed down within me.* (*Lamentations* 3:20).

HYMN: (Verses 2, 3, 4) "Abide With Me."
(No. 22 H. Am. Y. and No. 28 Am. C. & C. S. H.)

LEADER: As we remember today, with love and honor, those who suffered and died that we might have peace, freedom and justice—let us not forget those who suffered and bled.

POEM:

"WE ARE THE MAIMED"

"In Flanders fields we do not lie
Where poppies grow and larks will fly,
Forever singing as they go
Above the bodies, row on row,

Of those whose duty 'twas to die.
We are the maimed! Death did deny

Its solace. Crippled, blind, we try
To find on earth the peace they know
In Flanders fields.

Forget us not! As years go by
On your remembrance we rely
For love that sees the hearts below
Our broken bodies. Else we grow
To crave our peace with those who lie
In Flanders fields.

(W. B. France).

HYMN: (Verses 3, 4) "When Thy Heart With Joy O'erflowing."
(No. 213 H. Am. Y. and No. 274 Am. C. & C. S. H.)

OFFERTORY: "I Heard the Voice of Jesus Say."
(No. 161 H. Am. Y.)

HYMN: (Verse 3) "Fierce Was The Billow."
(No. 100 H. Am. Y.)

STORY:

AMERICA'S SON[1]

"Evenin', Mr. Tom, evenin'." Senator Thomas Ravenelle had been watching the light in the cabin across the road for an hour or more, when a foot-step sounded on the gravel before the veranda. A bent little black man stood at the step, hat in hand, the light from the open hall door falling upon his wrinkled face, as he had spoken.

"Evenin', Toney. I'm glad you've come. Sit down." The Senator's wonderful voice that had charmed hundreds in the halls of state, took on a singular gentleness as it broke the stillness of the southern night. "Thank you, Mr. Tom," said Toney. Senator Ravenelle and Toney, his black servant had been on the same plantation during the period of three wars. The Senator's father, Col. Ravenelle, had fought a losing battle with the Southern Army, but his defeat had brought freedom to Toney's father. However, they had remained of the same household, and the Senator and Toney had grown up together, later facing the deathstorm of bullets in Cuba together, during the Spanish-American war.

Then growing old together, they had stood on the station platform during the great World-War, watching two boys marching to a troop train, while flags flew and trumpets sounded. One was a tall white boy and one an equally tall black boy. Both had held their heads high, as though listening to a thrilling call; both were blithe of eye and firm of step, both wore America's khaki; both leaned far from a train window, with flashing smile and gay

[1] By Stockton Porter. Reprinted from Front Rank with permission.

wave of hand; both called, as the long train moved: "Goodbye, Dad!" "good-bye."

"Little Toney makes a fine soldier, Toney," the Senator said as the troop train vanished, leaving his world empty. He felt a trifle giddy. "And, Mr. Tom, no boy ever wore uniform nobler than Mr. Johnny," was Uncle Toney's reply.

The days and the weeks went by, and the flying hours found and left the two men laboring ceaselessly for the same cause; the one's name was in the papers, with whole columns telling of the greatness of his war work as Senator. Only God watched the other's toil and sweat as he plodded to and fro, up and down the cotton rows, plowing and planting and picking.

Both men searched the papers those dark days; searched daily for news; both treasured hurried scrawls that came from "Somewhere in France." Both blinked their eyes to clear away a mist when they came upon unexpected words of endearment in those boyish letters; both read and re-read the scratchy pages alone; then rather shyly, they read them together when the Senator came home on his brief visits.

Later, some very black days came, when there was no news. Then one morning upon the Senator's desk there was dropped a single word that took all the sunshine out of the day,—"Missing," that was all. He had been, now he wasn't. That was all the War Office knew. That was all any one knew.

" 'Missing.' There shouldn't be any such word!" said the Senator. "It's more deadly than either guns or gas. I—I can't breathe here. I'll go home to Toney." He went. He found Uncle Toney, a thin puckered little ghost of himself, hoeing cotton. Before the Senator could confide, he spoke: "Mr. Tom, I surely am proud that little Toney taught me to read." Out of his faded wool hat Uncle Toney drew the paper that had made his noon hours seem midnight.

"It's in this, Mr. Tom; about my little Toney."

"Little Toney!" said the Senator, his voice low and shaken. "Is—is little Toney—dead?" He almost whispered the word; his lips were too dry for speech.

"I don't know, Mr. Tom. All this paper says is that little Toney is 'missing.' "

"Missing?" The Senator repeated softly.

"Yes, sir," Uncle Toney spoke simply. "That's all the paper said. But —I ain't goin' by that, Mr. Tom, God's got my boy,—somewhere."

"Somewhere—" There was a strange grain of comfort in the old negro's words of faith. But months went by and no news of either little Toney or the Senator's son.

At last the world stilled its madness and peace was abroad in the land. It seemed to Senator Ravenelle that every boy in the land he had ever known came home, leaving only two behind—his Johnny and little Toney.

Again Senator Ravenelle sat alone on his veranda watching the light in Uncle Toney's cabin. A boy was coming home! It was in the paper spread

over the Senator's knees. And as there came a faint rustle from the bottom step he knew that Uncle Toney was taking a piece of newspaper from his hat.

"He'll be home in a month, Mr. Tom," the old man murmured.

"Yes. In about three weeks from now, Toney."

"Mr. Tom, I'm believing that maybe he'll be my little Toney."

"God help me, Toney! I'm hoping until I am half mad, that it will be my Johnny. But we'll never know."

"Yes, sir, that's what I came for this evenin', Mr. Tom," Uncle Toney sighed. "I got a feelin' that the soldier they are bringing home, belongs to us, to you and me. Seems as if it must be my little Toney, and if it isn't it's 'bleeged to be Mr. Johnny. 'I can't get it in words, Mr. Tom; but there's a mighty queer 'belonging' kind of feel about it—Yes, sir, Mr. Tom—that's part of what I came for, Mr. Tom. It might be my little Toney, and if it is—or if it's Mr. Johnny, I feel like I must be there when he comes."

"I'll get you a ticket to Washington with mine," said the Senator.

"No, sir, thank you kindly. I feel like little Toney is my only kin, and he, being a soldier, and me having been one, I want to buy my own ticket."

So they met in Washington.

There dawned the most sacred and solemn day our country has ever known, the day when out of the gray mist veiling the Potomac, there emerged a great, gray ship, bringing America's Unknown Soldier home, returning under the flag that he had so proudly followed.

Race or creed or color, played no part. Their souls were knit in sorrow of the heart.

"Taps"—(By bugle or cornet). (Page 39).

NOTE: In room decoration, a profusion of flowers amidst the flags, can be used to decorate the graves of soldiers or any members of the department or church who have died.

X.

FLAG IDEALS

Service No. 38

The Flag—The Symbol of a Nation's Ideals

BUGLE CALL: To the Color. Flag raised. (Page 38).

HYMN: "The Star Spangled Banner."
(No. 248 H. Am. Y.)

PLEDGE OF ALLEGIANCE: "I pledge allegiance to my flag, And to the Republic for which it stands. One Nation, indivisible, with liberty and justice for all."

HYMN: "My Country 'Tis of Thee."
(No. 246 H. Am. Y. and No. 300 Am. C. & C. S. H.)

THE LORD'S PRAYER:

HYMN: "Lord, While for All Mankind We Pray."
(No. 243 H. Am. Y. and No. 303 Am. C. & C. S. H.)

LEADER: The birth of the flag, June 14, 1777, was the natural expression of a new nation, whose freedom had existed less than a year. Born with lofty purpose, it sought an emblem which should fittingly be the symbol of the nation's ideals.

"When Freedom, from her mountain height
Unfurled her standard to the air,
She tore the azure robe of night,
And set the stars of glory there!

She mingled with its glorious dyes
The milky-baldric of the skies,
And striped its pure, celestial white
With streakings of the morning light;

Then, from his mansion in the sun,
She called her eagle-bearer down,
And gave into his mighty hand
The symbol of her chosen land."

(From "The American Flag" by Joseph Rodman Drake).

SCRIPTURE LESSON: "Set ye up an ensign" said the prophet Isaiah, (Read Isaiah 12:2).

LEADER: Let us heed the sentiment in the words of Woodrow Wilson to the soldiers of the World War: "I am sorry that you do not wear a little

flag of the Union, every day, instead of some days. I can only ask you, if you lose your physical emblem, to be sure that you wear it in your heart, and the heart of America shall interpret the heart of the world."

HYMN: "Great and Fair is She our Land."
(No. 232 H. Am. Y. and No. 313 Am. C. & C. S. H.)

OFFERTORY: "America, the Beautiful."
(No. 239 H. Am. Y. and No. 309 Am. C. & C. S. H.)

STORY:

"DA BESTA FLAG"—THE GLORY OF "OLD GLORY"[1]

The Flag That Draws Together People of all Earth's Races in Friendship and Esteem

It happened on a railroad train en route from Innsbruck to Venice. The month was July, the year 1910, the place somewhere in Italy near the Austrian frontier.

The day was stifling hot. In a compartment upholstered in blue plush, six Americans sweltered in the sizzling heat. The party consisted of two young women and four men; to-wit, the Librarian, the Teacher, the Lawyer, the Y. M. C. A. Secretary, the Merchant, and the Parson.

The afternoon wore slowly away. The Americans wearying of rather monotonous scenery, found the society of each other more entertaining. A variety of subjects were discussed and disposed of with finality. The topic turned to the respective merits of European and American railway coaches. The Lawyer held tenaciously that the European compartment cars were more desirable in every way than the American day coach. He argued with attorney-like persistence, and stressed particularly the more private character of the compartment as against the day coach with its numerous seats for passengers. The Y. M. C. A. Secretary and the Teacher agreed with him. The Parson contended that the American style of coach was the better, if for no other reason than the fact that it was the more private of the two.

"Only one other person can share your seat in an American coach," he argued. "But on the Continent, if one is traveling alone, he may have as many as five undesirable companions and possibly more." The Librarian and the Merchant supported the view of the Parson, and the discussion ran on like the train—monotonously and interminably.

Suddenly, in the midst of the bantering conversation, the attention of the Americans was drawn to the door of their compartment. A man stood there looking in upon them. They saw at once that he was an Italian; but to return his prolonged stare was embarrassing, so they looked away—first to each other—then out of the window—and then back again to the door. The man was still there. They saw now that he was not only an Italian, but

[1] By Edgar DeWitt Jones in Front Rank. Used with permission.

a decidedly villianous Italian. His hair was black; his eyes, if possible, were blacker. One was badly cast, giving him a sinister expression. His complexion was swarthy, even for his race; and one side of his face hideously disfigured by a long, cruel scar. He was dressed in a rather ill-fitting suit of black, and pushed far back on his head perched a ridiculously small derby hat. He wore a soft shirt, and a red Windsor necktie knotted at the rolling collar. His burly figure almost filled the doorway, and he gazed stolidly on the occupants of the compartment. It was more than they could endure in silence.

"What wretched manners these foreigners have," observed the Merchant.

"I never did have any use for a dago," declared the Lawyer, lighting a fresh cigar.

"Why he's singled out you in particular, Parson," exclaimed the Merchant.

It was true. The Italian was staring at the Parson in a strangely personal manner. His eyes glowed like live coals, and his breast heaved as in excitement.

"By Jove, I believe you're a marked man," spoke the Lawyer, feigning deep concern. "The banditta is on your trail."

"Or, maybe the Black Hand is pursuing him," prompted the Y. M. C. A. Secretary.

The Parson looked uncomfortable and addressed his companions in a low voice, "This is getting to be serious. I don't like it! Hadn't I better ask the Guard what this fellow wants?"

Just then, and as though in answer to the inquiry, the burly Italian strode into the compartment. Directly in front of the Parson he stopped and laid a dirty finger softly, almost reverently, on a little American flag in the minister's lapel.

"Oh, da flag!" he said. "Oh, da flag! Da besta flag in all da world!"

The six Americans arose as if some invisible power had bidden them rise. They stood stiffly, wonderingly. The Parson took the little flag from his lapel and pinned it on the Italian's coat.

"So you like America," he asked, his voice sounding strange and unnatural.

"Like America? I love America! Da besta countra in all de world! Da besta flag that flies! Da redda, da white, da blue! I lova to hear Americans talka! I stan' here just to heara you speak Americano language. It maka music to my ears."

The six citizens of the famous Corn Belt exchanged troubled glances. The Lawyer grinned cynically. The Italian continued:

"I liva ten years in Deetroit. I hada wife and daughter but they die and are buried in America soil, da besta soil in all da worl'. I coma back to Italia for beesness reason. When I finish I go back to your countra and my countra now! When I die I hope I sleeps in that countra of da besta flag!"

Again the Italian touched reverently the little bow of colored ribbon. Tears rolled down his rough cheek and fell in little splashes on his coat. He drew a big yellow bandanna handkerchief from his pocket and mopped his face heavily. The faces of the Americans were a study: the Parson's chin quivered; the Librarian wept softly; the Lawyer's eyes were red—his cigar had gone out; the Merchant's usually smooth brow was knitted as though he suffered pain; the Y. M. C. A. Secretary laid his hand affectionately upon the shoulder of the Italian and let it rest there. The Teacher, more composed than her companions, calmly surveyed the cause of their confusion, frank admiration written over her features. There was a moment of embarrassing silence.

Then back from the engine trailed the sound of the whistle; and a guard passing the compartment, called out the name of an Italian town. "I get off at dis station," explained the Italian.

The Americans saw their newly-found compatriot off in state. The Y. M. C. A. Secretary carried one of his bulky bags, the Merchant another. The Parson held one arm, the Lawyer the other. The Librarian and the Teacher followed closely. On the station platform the Librarian gave him a box of after-dinner mints; the teacher insisted that he accept a pocket edition of "Omar"; the Merchant, failing to find about his person anything suitable for a gift save his self-filling fountain pen, handed it over with his compliments. Then they all shook his hand, and the Y. M. C. A. Secretary shook it twice.

Having waved their handkerchiefs until the dark-visaged man in black was lost from their view, the Americans returned to their compartment and sat down on the blue plush seats in silence. The Parson was the first to speak, and his remark was a cross between an ejaculation and a prayer.

"Good Lord," he exclaimed, "What a commentary on the text "Judge not that ye be not judged."

The Lawyer spoke next. He looked thoroughly disgusted with himself. "If I ever use the term 'dago' again, I hope I may be straightway electrocuted, or something worse," he exploded.

The Y. M. C. A. Secretary's face beamed. "Folks," he announced, "I came within one of kissing that fellow! Say, I'm sorry I didn't do it!"

The Teacher arched her eyebrows and adjusted her glasses. "Paganini was an Italian. So was Michelangelo. So was Raphael. They are a poetic people. Galileo was—"

The Merchant interrupted. "I beg pardon, but candidly, I'm worried. How much of that childish twaddle we were guilty of before our new found friend made himself known, how much of that drivel do you suppose he will remember?"

The Librarian answered: "Absolutely none. Be sure that tiny piece of red, white and blue will blot out any such remembrance. The fact is, O Illinoisans, a multitude of sins have been covered this day by "da besta flag in all da world."

HYMN: (Verse One) "For Peace and for Plenty."
(No. 235 H. Am. Y.)

PROCESSIONAL TO CLASSES: Instrumental—"God Save America."
(No. 238 H. Am. Y. and No. 305 Am. C. & C. S. H.)

Service No. 39

The Christian Flag—The Symbol of the Kingdom of God

INSTRUMENTAL PRELUDE: "Blest Be the Tie That Binds."
(No. 273 Am. C. & C. S. H.)

CALL TO WORSHIP: (Chord: All stand).

LEADER: All ye inhabitants of the world, and ye dwellers on the earth, when an ensign is lifted up. . . see ye. (Isaiah 18:3).

RESPONSE: *O give thanks unto Jehovah, Call upon His name; Make known among the peoples His doings.* (*Psalm* 105:1).

HYMN: "All Hail the Power of Jesus' Name."
(No. 125 H. Am. Y. and No. 141 Am. C. & C. S. H.)

(Christian Flag raised).

SALUTE THE CHRISTIAN FLAG: (Hand on heart).
"I pledge allegiance to my flag, and to the Saviour for whose Kingdom it stands,—one brotherhood uniting all mankind in service and in love."

HYMN: (First verse) "Love Divine, all Love Excelling."
(No. 126 H. Am. Y. and No. 150 Am. C. & C. S. H.)

PRAYER: (For the grace of Christ to show the Spirit of Love and Brotherhood expressed in the Christian flag).

PRAYER HYMN: (First verse) "Blest be the Tie That Binds."
(No. 277 H. Am. Y. and No. 273 Am. C. & C. S. H.)

SCRIPTURE LESSON:

LEADER: Thou hast given a banner to them that fear Thee; That it may be displayed for Truth. (Psalm 60:4).

RESPONSE: *We will triumph in Thy salvation, And in the name of Our God we will set up our banner.*
Jehovah fulfill all thy petitions. (*Psalm* 20:5).

HYMN: "Fling Out the Banner, Let It Float."
(No. 256 H. Am. Y.)

OFFERTORY: "He the Lord Our God." (Page 2).

HYMN: America the Beautiful.
(No. 239 H. Am. Y. and No. 309 A. C. & C. S. H.)

STORY OF THE CHRISTIAN FLAG

The birth of the Christian Flag, September 26th, 1897, was accidental; and in a Christian country it is the sequel to the birth of the National Flag.

As the National Flag is the symbol of a nation's ideals, the Christian Flag is the symbol of the Kingdom of God.

One Sunday, the Sunday School of the Brighton Chapel, Coney Island, New York, observed Rally Day, inviting a special speaker. He didn't arrive in time, and the Superintendent, Mr. Charles C. Overton, gave an impromptu speech. Having had no time to make preparations, he chose a familiar text—the American Flag. As he gazed on the flag draped over the pulpit, an inspiration came to him. Why not have a special flag for Sunday Schools and Churches to remind all men of their loyalty to God? Mr. Overton's vision was unfolded, in a description which has been embodied in the Christian Flag. It is the Banner of the "Prince of Peace," having no geographical restrictions; nor does it stand for any creed or denomination.

Its pure white ground represents peace and purity; and it contains no symbol of warfare. Its upper field of blue, the color of the unclouded sky, is the symbol of fidelity and truth. The emblem of the Red Cross is significant of Christian sacrifice.

Mr. Overton communicated his thoughts to a well-known flag maker in New York. He made the first Christian Flag, which was used first in the little Brighton Sunday School.

Other Christian leaders soon heard of it. The beauty of the flag and the spirit of its symbols attracted many, giving it publicity around the world.

That the ideals of the Christian Flag need to be united with the ideals of the National Flag, in a Christian country, is illustrated by a story from the personal experience of M. C. Frederick:

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"For The Honor of Japan"

"Years ago I went to San Diego to live. One day a Japanese war vessel, the first I had seen, came into port. At the same time there were two other war vessels in, one an American, and the other, I think English. The first pages of the newspapers were filled with illustrations and descriptions of the gay life of society, devoted for the time to entertaining the officers on shore, and themselves being entertained on board ship.

And in other parts of the paper were accounts of drunken brawls and saloon smashings and arrests and troubles generally for Jack, who was finding his own pleasure in his own way. It was observed that no drunken Japanese sailors were reeling in the streets and their names did not appear among those published in connection with this carousing and lawlessness that resulted in encounters with the police.

Meeting a Japanese sailor one day I asked him how it was that his people never figured in the excitement of the water front. I shall never forget the look in his face and his erect bearing, as he replied:

"We represent our country. We represent Japan. If I do wrong it is not I who am disgraced, it is Japan. I would not dishonor my country."

HYMN: (First Verse) "O Lord Our God, Thy Mighty Hand."
(No. 233 H. Am. Y.)

PRAYER:

PROCESSIONAL TO CLASSES: Instrumental—"I Would Be True."
(No. 170 H. Am. Y. and No. 222 Am. C. & C. S. H.)

Service No. 40

Under Two Flags

(Independence Day Pageant)

Instrumental Prelude: * "America The Beautiful."
(No. 239 H. Am. Y. and No. 309 Am. C. & C. S. H.)

Call to Worship: (All stand). "Old Hundred."
(No. 9 Orders of Worship, H. Am. Y. and No. 377 Am. C. & C. S. H.)

1. All people that on earth do dwell,
   Sing to the Lord with cheerful voice,
   Him serve with mirth,
   His praise forth tell,
   Come ye before Him and rejoice.

2. Praise God, from whom all blessings flow,
   Praise Him all creatures here below;
   Praise Him above, ye heav'nly host;
   Praise Father, Son, and Holy Ghost.

Lord's Prayer

Hymn: "O Beautiful My Country."
(No. 237 H. Am. Y. and No. 314 Am. C. & C. S. H.)

I. PILGRIM'S DREAM OF AMERICA.

Hymn: "O God. Beneath Thy Guiding Hand." (1st verse).
(No. 249 H. Am. Y. and No. 299 Am. C. & C. S. H.)

"O God, beneath Thy guiding hand,
Our exiled fathers crossed the sea;
And when they trod the wint'ry strand,
With prayer and psalm they worshipped Thee."

At the beginning of the hymn a Blue flood light should be used. During the singing of this verse a group of Pilgrims come on the platform and assume an attitude of prayer and devotion. (See picture, Departure of the Mayflower, by Bayes). As the Pilgrims come on an Amber flood is gradually added (dimmer) to the blue flood which is already on. (See note at end of program).

II. PLANTING THE TRUTH.

HYMN: Same (Verse 2).

"Thou heard'st, well pleased, the song, the prayer:
Thy blessing came; and still its pow'r
Shall onward, thro' all ages, bear
The mem'ry of that holy hour.

As the second verse of the hymn is being sung, one of the Pilgrims comes forward and kneeling, places the Christian Flag in the standard at the Left Front of the platform. (Spotlight on flag).

HYMN: Same (Verse 3.)

"Laws, freedom, truth, and faith in God
Came with those exiles o'er the waves;
And where their pilgrim feet have trod,
The God they trusted guards their graves."

After the third verse has been sung, the pilgrim who has planted the flag reads the scripture lesson:

"Blessed is the nation whose God is Jehovah. (Psalms 33:12).
Righteousness exalteth a nation; but sin is a reproach to any people. (Proverbs 14:34).
When the righteous are in authority the people rejoice; but when the wicked beareth rule, the people mourn. (Proverbs 29:2).
If thou hearken diligently unto the voice of the Lord thy God—the Lord thy God will set thee on high above all nations of the earth."

HYMN: Same (Verse 4).

"Add here Thy name, O God of love,
Their children's children shall adore,
Till these eternal hills remove,
And spring adorns the earth no more."

As the fourth verse is being sung the Pilgrims go out while the amber flood is gradually dimmed out and the blue flood is then dimmed considerably.

OFFERTORY: "Pilgrim's Chorus" from Tannhäuser. (Page 10).

III. BIRTH OF FREEDOM.

HYMN: "Hark to the Sound, It Rings from Sea to Sea." (1st verse).

"Hark to the sound, it rings from sea to sea!
Hark to the call, the call of liberty!

Deep thund'rous notes of Freedom's mighty voice!
Rise, sons of earth! America rejoice!

At the end of the verse the "Spirit of '76" comes in from the back of the room, comes down the main aisle, deposits the American Flag in the standard at the Right Front of the platform, and goes out. (Spotlight on flag). (See note at end of program).

LEADER: [1] More than a century ago "our fathers brought forth upon this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal." In war and peace through the years since that time this nation has heeded steadily the purpose which gave it birth. The noble names of the founders are an imperishable heritage. Its ideals are the inspiration of all its citizens, young or old, native or foreign born. In the spirit of the great Declaration it is our task to reconsecrate ourselves with unfailing loyalty to its purposes and its destiny.

HYMN: "America" (4th verse) (No. 246 H. Am. Y. and No. 300 Am. C. & C. S. H.)

HYMN: "Hark to the Sound." (3rd verse).

"America! Beneath thy wings we stand!
Thy sons and daughters born in this free land,
Thee will we serve, lift Freedom's torch divine.
America! Through us, thy light shall shine!"

As this verse is sung a Red Flood is gradually added to the blue which is gradually dimmed out as the red is increased, and an amber flood is gradually added, disclosing the Goddess of Liberty on a draped pedestal. When the amber flood has come on full, the red can be dimmed out as another amber is added in its place. This gives the effect of sunrise. At the end of verse a curtain is dropped in front of the Goddess of Liberty.

IV. AMERICA'S NEW DAY.

HYMN: Same (4th Verse).

"Lift up thine eyes! Behold the shining throng!
Thousands are joining in the world's new song!
Maidens and youths in service lead the way.
Hail! All hail! Humanity's New Day."

As this verse is being sung a group of immigrants come on the platform and arrange themselves in a picturesque group.

[1] From the Daily Altar. Christian Century Press. Used with permission.

HYMN: "These Things Shall Be—A Loftier Race." (1st verse).
(No. 253 H. Am. Y. and No. 306 Am. C. & C. S. H.)
As this hymn is being sung the immigrants go out.

V. THE CHALLENGE.

HYMN: "We've A Story To Tell To The Nations."
(No. 260 H. Am. Y. and No. 338 Am. C. & C. S. H.)

POEM:

"THE MAKING OF AN ANARCHIST" [1]

It was a poor bewildered youth who traveled o'er the sea
To find the joys he'd dreamed about in the land of liberty.
His cheeks were pale, his face was drawn, a hopeless youth he'd had.
Now he had found America, the land of promise glad.
But as he stepped on freedom's shore, a man in legal blue
Gave him a shove and said to him: "Hey! Get a move on you!"

Men laughed at him and jeered at him. The newsboys called him "Wop!"
He tried to ask his way about, but no one cared to stop;
Our boasted land of freedom seemed to him a fearful place,
Where being friendless and alone must be a deep disgrace.
"I've longed to love America and learn its customs, too,
But now that I am here," thought he, "I wonder if I do?"

A stranger from his native land, whose eyes with hate were red,
Discovered him by chance one day and let him share his bed;
The lad poured out his soul to him—"I've dreamed of being free,
But no one in America has any time for me;
I think the flag is beautiful and I could love it so,
But wops like me can't get a chance to learn what we should know."

"Ferget it, kid!" his friend exclaimed. "The flag ain't worth your while!
We got a prettier flag than that, an' it ain't made for style,
This land of freedom's just a joke, the poor are rich men's slaves,
But we shall all have liberty when our red banner waves."
Right there and then a chance to make one loyal heart was missed—
The boy who came to love the flag was made an anarchist.

If we don't tell these foreign sons the things they ought to know,
If good Americans neglect the truths they treasure so,
If alien breeds shall alien stay, untutored in our speech,
Denied the chance to learn the thing we should be proud to teach,
Then men of hate will spread their creeds and fill our land with shame,
Red anarchy will flourish here, and we must bear the blame.

[1] Copyright 1927 by Edgar A. Guest.

LEADER: "I have little or no fear of the man with the red flag, but I have a wholesome dread of the unthinking righteous," said Dr. G. H. Locke.

HYMN: "I Would Be True."
(No. 170 H. Am. Y. and No. 222 Am. C. & C. S. H.)

INDEPENDENCE DAY PRAYER: [1] Our God and Ruler, we adore Thee for Thy guidance of our national life up to this very hour. Through dangers of many kinds Thou hast brought us, and though we have often suffered, yet thou hast never forsaken us. On this day, the memorial of our beginnings as a nation, we would not be unmindful of that kindly Hand by which we have been led and safeguarded. May we celebrate this day, not as those who would obscure its meaning by confusion and clamor, but as those who would make of it a real holiday, a day of holy memories and hopes. And may our purposes be lifted to new levels of patriotism. Amen.

PROCESSIONAL TO CLASSES: Instrumental—"Keller's American Hymn."
(No. 252 H. Am. Y. and No. 340 Am. C. & C. S. H.)

NOTE: The platform should have a cyclorama (or be draped at back) of neutral color, such as cream, light gray, or white, and should be far enough away from the back wall to allow the placing of the Goddess of Liberty behind it. It should be split at the back so that it can be drawn apart to disclose the Goddess of Liberty, when the time comes. It is also well to have it split on either side so that exits and entrances can be made. A background of the same color of material should be behind the Goddess of Liberty.

The details about the lighting arrangements can be found in the appendix at the back of this book. The color screens for the flood lights should be: medium blue, (No. 58), amber (No. 6), and medium magenta (No. 34) (red).

The "Spirit of '76" should look as much like the picture by that name as possible, except there should be a color bearer in the center, who will replace one of the drummers in the picture. It will add much to the martial atmosphere of the scene if the fife and drum play the martial air (Yankee Doodle) of that period as they come down the aisle.

For suggestions as to the costumes see the appendix.

As the physical strain is rather severe, the Goddess of Liberty should not be kept holding the torch aloft *too long*.

[1] From "The Daily Altar," Christian Century Press. Used with permission.

XI.

SAVE AMERICA WITH CHRISTIAN IDEALS (DEMONSTRATION—CONFERENCE GROUPS)

Service No. 41

Inter-Racial Good-will

(A Demonstration Conference)

Instrumental Prelude: "Deep River"—Negro Spiritual. (Page 21).

Leader: For a few Sundays, let us imagine ourselves to be a group participating in a World Conference of Youth, met to discuss the solution of world problems with Christian ideals.

(Participants in the program come in and seat themselves at a table, thus representing the idea of a discussion group).

Chairman: Shall we not seek the Divine Presence in our midst?

Hymn: "Come Thou Almighty King."
(No. 36 H. Am. Y. and No. 1 Am. C. & C. S. H.)

Invocation:

Lord's Prayer: (Chanted) (Page 34).

Chairman: Believing that America is beset with unseen arch enemies, we, the youth of our land desire to establish a "National Defense" of Christian Ideals, thus insuring harmony, happiness, and peace to our people.

Pessimistic Youth: In the light of history, the power of politics, and the influence of wealth, what can a comparatively small group of Young People hope to accomplish?

Youth Advocate of Christ's Way: Jesus anticipated that fear, and as he went about through the cities and villages, preaching and bringing the Good Tidings of the Kingdom of God, He often spoke in parables. In one He says: (Read Luke 13:20, 21).
The Spirit of Christ, like an ember can kindle interest in Good-will, until the spark shall burst into a great flame of Inter-Racial Good-will and World Friendliness.

Hymn: (Verses 2 and 3) "Forward Through the Ages."
(No. 229 H. Am. Y).

Chairman: Perhaps no question is more vital to the well-being of our Nation than the need of creating Good-Will between the races. Hate and prejudice are perils which understanding only can heal.

PESSIMISTIC YOUTH: But can there be understanding between races? Is not the white race the superior one?

CHAIRMAN: The answer is in the Hymn: "Where Cross the Crowded Ways of Life."

HYMN: (Verses 1 and 5) "Where Cross the Crowded Ways of Life." (No. 222 H. Am. Y. and No. 280 Am. C. & C. S. H.)

FIRST PARTICIPANT: No one can tell what race is superior, until all have had the same chance to develop. Opportunity and environment are important factors in the history of any people.

SECOND PARTICIPANT: When we think of our forefathers who founded this great nation of ours, we honor them for their faith in God that made a strong foundation for our growth.

We cannot believe, however, that their dealing with the American Indian was conducive to the spirit of Good-will in the heart of the red man. If the Government had done then what it is doing today, there might be a different story to tell of the Indian.

In the Government Schools the Indian boys and girls are now given proper training, including courses similar to all American schools, adding to the regular curriculum, athletics, art, music, domestic science, and many more.

In the great state of Oklahoma, formerly Indian Territory, where the Indians were more justly considered, achievements have been made. A recent newspaper issue records the victory for Indian women in the State Federation of Clubs. The Chairman of Indian Welfare in the Oklahoma Federation, is an Indian, a Chickasaw-Choctaw, who was the organizing president of the Indian Territory Federation of Clubs. The chairman of the division of music is the grand-daughter of the last tribal chief of the Delawares. The member, who for four years was chairman of Home-Economics in the State Federation, is a Cherokee, and she was a member of the first class to be graduated from the Cherokee female seminary.

What the colleges and schools have done for the few young Indian men and women shows the possibility in all.

YOUTH ADVOCATE OF CHRIST'S WAY: The problem is not solved with intellectual culture and physical development alone. Until we can think of all races as part of the Great Family of God, and each individual as a child of God, we have not reached the ideal of Christian justice expressed by John in the first chapter of his Gospel. (Read John 1:12, 13).

It is in the mission schools that the Indian finds Christ. It is in them that the native Indian catches the Spirit of Christ, which impels them to tell their own race the story of Jesus, their Saviour.

An old Apache Indian of the murderous Geronimo band, visited a western Government School for Indians, and spoke to the students in the Chapel. The white teachers were thrilled with his message, although it was spoken in Apache and they were only able to understand two words: God and Jesus. All, however, could feel the fire in his soul as he made a passionate appeal for Christ.

An interpreter told his story to the teachers. He had been away thirty-three years, being like all the rest of the Geronimos when he left. Then he learned of Jesus, and told the boys and girls of the wonderful peace and happiness that had come into his heart. He was glad for their opportunity to learn, for he was ignorant and had to depend upon the missionary to tell him the stories about God. They could read about Jesus, who died for their sins, and he begged them to accept Christ, closing with an earnest prayer to God for his people.

OFFERTORY: "Largo" from New World Symphony—Dvorák. (Page 4).

THIRD PARTICIPANT: Several centuries will be required to redeem the loss in development to the negro race, when the white man enslaved the black man, using his service for personal profit.

Since gaining freedom, the negro is making rapid strides in growth. Already the negro has contributed to the nation's history, the first martyr to American Independence being Crispus Attucks, a negro. The negroes have ever been patriotic, and have freely offered their lives to their country, being cited for bravery and often distinguished in battle. Education is claiming hundreds of negroes who are crowding the High Schools and Colleges, and in many instances high honors have been achieved. Hugh S. Blackstone, a negro, was the youngest student that ever received the degree of Doctor of Philosophy from the University of Pennsylvania. Eminent physicians, orators, artists of this race are proving the fallacy that the negro race is lacking in intellectual ability. The instrumental music played in this program: "Deep River" a Negro Spiritual, and the Largo movement from the "New World Symphony," which is Dvorak's reflection of the quaint negro melodies, is evidence that the folk-music of the negro is already recognized as the most distinctive in the United States. Roland Hayes, a negro, has achieved fame as a tenor, not only in America, but in Europe, and many countries, whose language he speaks fluently in song.

The greatest hope is in the way the negro race is spiritualizing its own people, the most heartening being the Negro Young People's Conferences.

FOURTH PARTICIPANT: Cooperation rather than conflict stimulates good-will with the orientals. This cooperation is well illustrated in the story:

HAWAII—AN ADVENTURE IN INTER-RACIAL FRIENDSHIP[1]

"HI THERE, Sing-Foo, let's eat lunch together." "Hello, Togo, will you join us?" "Where's Antonio?" "Oh, there he is talking with his Hawaiian Princess. Say Tony, whenever you are ready we'll spread the banquet."

Then I saw a thing strange to Western eyes. Four high school boys, scions of as many races, linked arms, crossed the school grounds and, seating themselves on the grass in the shade of a ponciana tree, shared their lunches.

I had been visiting the McKinley High School in Honolulu under the escort of Professor Willard E. Givens, Director of Education. Turning to him as we left the building at the noon hour, I said: "Did you see that? That American boy leaping down the steps called to three other boys, one a Chinese, another a Japanese and a third a Portugese, and they are now under that tree, thick as thieves, laughing, eating, and skylarking together. Why on earth did not the American boy chum up with American boys?"

Professor Givens watched the boys for a moment and then replied: "Why does the American boy choose yellow and brown companions? *Because he likes them.* They are chums and all fine fellows. They are members of the same grade, attend the same church, swim together, team up in athletics together, know the full worth of each other."

Here, where all artificial barriers are down, a thousand young human thoroughbreds have rejected the age-long inhibitions and false distinctions imposed by pride of race, or color, or creed, and are showing us a new and better way by building together in natural comradeship and mutual respect a new Tower of Babel which gives promise, some day, of reaching from a New Earth to a New Heaven.

HYMN: "Send Down Thy Truth O God!"
(No. 219 H. Am. Y.)

PRAYER:

"O Thou, whose Presence went before
Our fathers in their weary way,
As with thy chosen moved of yore
The fire by night, the cloud by day!

When from each temple of the free,
A nation's song ascends to heaven,
Most Holy Father! unto thee
May not our humble prayer be given?

[1] Reprinted from "Three Hawaiian Adventures" by Lincoln Wirt. Used with permission.

Thy children all,—though hue and form
  Are varied in thine own good will,—
With thy own holy breathings warm,
  And fashioned in thine image still.

For those to whom thy living word
  Of light and love is never given,—
For those whose ears have never heard
  The promise and the hope of heaven!

O, be thy gracious love inclined,
  Who as a Father, pitiest all!

And grant, O Father! that the time
  Of Earth's deliverance may be near,
When every land and tongue and clime
  The message of thy love shall bear." (Whittier)

PROCESSIONAL TO CLASSES: Instrumental. "Steal Away." (Page 42).

Service No. 42

World Friendliness

(Augmented Dramatized Hymn)

Instrumental Prelude: * Prayer from Cavalieria Rusticana—Mascagni. (Page 14).

Quartette or Chorus: "In Christ There is No East Nor West." (No. 69 Orders of Worship H. Am. Y. and No. 278 Am. C. & C. S. H.)

As the hymn is sung, let it be dramatized by the participants representing the following nations:
America, Japan, India, China, Portugal, France, South America, Mexico.
(The idea of the nations represented can best be carried out by using the costumes of these lands).
(See appendix).

Stationed in the front center of the room should be a white cross bearing the words, "In His Name We Come." The cross should be placed in such a position that it can be approached from the back, front, left and right. Representatives of the nations should carry a flag of that nation as well as wear the costumes.

Verse 1: As the first line of the verse is sung the representatives from China and India come in from the right and those from France and Portugal left, and stand facing the cross. As the second line is sung the representatives from South America and Mexico come from the front and those from Japan and America come from the back of the cross and stand facing the cross. As the last two lines of the verse are being sung the representatives raise their flags aloft and point them toward the center over the cross.

Verse 2: As the second verse is being sung the representatives kneel reverently and place the flags in holes cut in the base of the cross to serve as standards.

Verse 3: As the third verse is being sung the representatives, still kneeling, join hands and remain thus until the end of the verse.

Verse 4: As this verse is being sung the representatives rise and go to the conference table, at one side, where they remain seated with bowed heads until the Amen.

Hymn: (All standing) "Christ for the World We Sing." (No. 257 H. Am. Y. and No. 327 Am. C. & C. S. H.)

PRAYER: Our gracious, Heavenly Father, we come as a humble group of young people in the name of Jesus, the Friend and Saviour of all the world. Our hearts are full of hope, and we pray that Thou wilt rid us of all petty differences, that we may show friendliness among ourselves. Help us to appreciate the good in all nations, and to understand how to avoid the things that arouse resentment in others.

O, our Father, help us, as individuals to sense the loneliness and sadness in our neighbors, whether in school, business, church or community. May we never lose an opportunity to show by our friendliness the love and good-will that Jesus had for His friends.

HYMN: (First verse) "Jesus, Thou Divine Companion."
(No. 210 H. Am. Y. and No. 296 Am. C. & C. S. H.)

AMERICAN REPRESENTATIVE: Jesus gave a wonderful challenge to the spirit of friendship when He said: (Read John 15:12-15).

HYMN: "What a Friend We Have in Jesus."

What a Friend we have in Jesus, All our sins and griefs to bear!
What a privilege to carry Everything to God in prayer.
O What peace we often forfeit, O what needless pain we bear,
All because we do not carry Ev'rything to God in prayer!

Have we trials and temptations? Is there trouble anywhere?
We should never be discouraged, Take it to the Lord in prayer.
Can we find a friend so faithful Who will all our sorrows share?
Jesus knows our ev'ry weakness, Take it to the Lord in prayer.

AMERICAN REPRESENTATIVE: Who comes in the name of Jesus seeking World Friendliness?

JAPANESE REPRESENTATIVE: I come with greetings from the Christian Youth of Japan, who believe His word, and who look to Jesus as the hope for all World Friendliness. But I cannot bear greetings from all Japan. Some do not know of Jesus—others criticize the Christ of the West, saying Christianity has not demonstrated His teachings. Japan is a thinking nation, having a very low rate of illiteracy. There are those who resent the American immigration law—calling it un-Christian and unjust to discriminate against the nations of the East. There are in Japan, war-lords and diplomats who have no faith in Jesus, the Prince of Peace, when Christian nations do not follow His truth, and prepare for war.

Japan is grateful for the magnanimous generosity of America at the time of the great earthquake; and the greatest feeling of good-will was aroused when the "Doll Messengers

of Friendship" arrived from America for the children of Japan. Great enthusiasm attended their reception at the Festival of Dolls, at Cherry-blossom time.

The Japanese children were so happy in receiving the little friendship messengers, that they gladly wrote their letters of thanks, and eagerly responded with fifty-eight beautiful "Doll Ambassadors of Good-will" from Japan as a Christmas gift to the children of America.

AMERICAN REPRESENTATIVE: America has received these Japanese "Ambassadors of Good-will" and is deeply touched by their message.

CHINESE REPRESENTATIVE: I come from China, whose national life is fast changing.

Being a victim of war and depredation, the spread of Christianity has been checked, many having become disillusioned with the hope of Peace through Christ.

China's Youth is breaking down the tradition of ancestral obedience, and many openly condemn Christianity. On the other hand, the native Christians are most zealous in carrying on the unfinished tasks of the splendid Missionaries who awakened China, and who hope to have Christ and World-Brotherhood be the protecting influence in China's new youth freedom.

PORTUGUESE REPRESENTATIVE: I come from Portugal—very near to the battleground where Christianity first fought for supremacy—a land where ecclesiasticism still dominates. Nevertheless the Portuguese National Sunday School Union is growing, and is attempting to restore the simple Gospel of Christ. It was natural for the early Christians to be influenced by the pomp and glory of court life, prevalent in that day and no doubt they felt that their greatest contribution to Christianity was to establish it with mightiness and power, but we are learning that might does not make right.

FRENCH REPRESENTATIVE: I, too, come from Western Europe, where creeds prevail, but the Christian Youth of France deplore the ravages of the war, and can understand the condemnation of the East for our Western Christianity.

The spirit of war would soon pass away if a spirit of brotherhood could be assured before a war, as that expressed by Joseph Lee in his poem, "German Prisoners,"[1] after the war:

[1] From "The Spectator." Used with permission.

When first I saw you in the curious street
Like some platoon of soldier ghosts in grey,
My mad impulse was all to smite and slay,
To spit upon you—tread you 'neath my feet.
But when I saw how each sad soul did greet
My gaze with no sign of defiant frown,
How from tired eyes looked spirits broken down,
How each face showed the pale flag of defeat,
And doubt, despair, and disillusionment,
And how were grievous wounds on many a head,
And on your garb red-faced was other red;
And how you stooped as men whose strength
was spent,
I knew that we had suffered each as other,
And could have grasped your hand and cried,
"My brother!"

SOUTH AMERICAN REPRESENTATIVE: I come from South America, a continent that has inherited the religious creeds and traditions of the explorers who discovered it. Yet I testify that Western Christianity has not failed.

South America has a monument to peace, "The Christ of the Andes" whose story literally fulfills the Scripture: (Read Isaiah 2:4)

A bitter quarrel over the boundary line between Argentina and Chile was about to end in war, but two bishops, one from each country, pleaded with the people to be friends.

The two countries finally decided that there should be no war, and the cannon they possessed was melted into the beautiful statue of Christ of the Andes.

High up in the mountains, on the boundary line between the two countries, stands this monument to Christ, the Peacemaker. It bears at its base two tablets, on which is the inscription: "These mountains will crumble into dust sooner than the people of the Argentine and of Chile will break the peace which at the feet of Christ, the Redeemer, they have given their work to keep."

MEXICAN REPRESENTATIVE: I, too, come from a country, Mexico, where ignorance, creeds, and traditions have been inherited, but there is hope in Mexico's Youth.

When Mr. Guthrie, the National Secretary of the Epworth League, made tour around the world with his Goodwill Beads, he visited Mexico. The youth of Mexico rose to their feet, in enthusiasm, in response to his message. The project for cultivating Understanding and Goodwill between the

children of the United States and the children of Mexico, bears the greatest hope that, "The Spirit of Childhood shall show us the way to friendship that lasts, and to peace that shall stay."

REPRESENTATIVE FROM INDIA: The great heart of India has been stirred by the Christ of the West—when Christianity shall reveal to the East its sincerity—then India is ready to believe in the Gospel of Goodwill and World Friendliness.

AMERICAN REPRESENTATIVE: "In Christ there is no East nor West"—He stood midway between as He spoke at parting: "Lo, I am with you always, even to the end of the world."

HYMN: "Blest Be The Tie That Binds."
(Tune No. 278 H. Am. Y.—Words No. 277, No. 273 Am. C. & C. S. H.)

PROCESSIONAL TO CLASSES: Instrumental. "We've A Story To Tell To The Nations."
(No. 260 H. Am. Y. and No. 338 Am. C. & C. S. H.)

Service No. 43

Peace

(Demonstration—Peace Conference in the Orient)

Scene: *A room in Japan. The Conference table should have an oriental table cover and Japanese lamp. Any other Japanese decorations such as pictures, etc. will help to create this impression. The time is Christmas*:

Instrumental Prelude: * "Angels' Serenade"—G. Braga. (Page 24).

During the prelude a Christian Missionary takes his place at the head of the conference table and stands with head bowed in meditation).

Christian Missionary: (Opens Bible and reads): I will hear what God Jehovah will speak;

For He will speak peace unto His people and to the saints. (Psalm 85:8).

Peace be within these walls.

For my brethren and companions sakes,

I will now say, Peace be within these walls. (Psalm 122: 7a, 8).

Silent Prayer:

(Enter three non-Christian delegates Japan, China, India).

Christian Missionary: It is with a deep sense of appreciation that I greet you, in behalf of the "Peace Conference in the Orient." We are honored and grateful for the attendance of the non-Christian students, seeking World Peace.

As a Christian missionary, I am in your midst in behalf of One, claimed by Christians, to be the Prince of Peace. (Soft music: "Silent Night.") It is an appropriate time for us to discuss Peace. (Listens.) Even now we can hear the sweet strains of music telling the story of the birth of Christ, and the message of "Peace on Earth, Goodwill to Men," as the children are celebrating His birth at the mission, and Christian students are making preparation for the Peace Conference.

(The singing of hymns in the department can represent the Spirit of Peace in Christian students).

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[1] In departments that send Christmas boxes to the mission fields, preparation must be made by bringing the gifts and tree trimming, during the summer season. A unique feature of this program can be a lighted Christmas tree bearing these gifts.

HYMN: "O Zion Haste."
(Orders of Worship No. 66 H. Am. Y. and No. 335 Am. C. & C. S.)

HYMN: "Angel of Peace."
(No. 252 H. Am. Y. and No. 340 Am. C. & C. S. H.)

HYMN: "O God of Love, O King of Peace."
(No. 255 H. Am. Y. and No. 337 Am. C. & C. S. H.)

CHRISTIAN MISSIONARY: Let us not attempt a Peace Conference without the guidance of the divine King of Peace. (Reads).

"Thus saith Jehovah, thy redeemer, the Holy One of Israel: I am Jehovah thy God, ... Oh that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." (Isaiah 48:17a, 18). "Follow after peace with all men." (Hebrews 12:14).

"Peace I leave with you: my peace I give unto you," said Jesus. (John 14:27). "These things Have I spoken unto you, that in me ye may have peace." (John 16:33).

SOLO: (Soloist unseen, Verse 4) "O Master, Let Me Walk With Thee."
(No. 205 H. Am. Y. and No. 281 Am. C. & C. S. H.)

JAPANESE STUDENT: The idealism in the Christian hymns, and the sentiment in the Gospel message bring a hope of peace that nations without Christianity cannot claim.

I, myself, believe in the power of the Gospel of Christ, as taught by the Christian missionaries. The story of Christ always stirs within me a desire to be a Christian, but my proud spirit has not permitted me to surrender to Christianity, when nations professing it are not consistent with its ideals.

I spent a year in America. The sacrificial spirit of the missionaries does not prevail in the churches there, and I felt keenly the racial prejudice that was not conducive to peace in me individually.

The nation, too, is proclaiming peace, yet it is planning a great expansion in the War Department which can only arouse suspicion and resentment in other nations, thus strengthening competitive armaments. Is military training in the thousands of schools and colleges needed to bring a warless world? It can only stimulate a military spirit, for the military manual, used as a textbook says: "In this world of ours, force is the ultimate power." Yet you know the Christ is your Bible says: "Put up again thy sword into its place: for all they that take up the sword shall perish with the sword."

CHINESE STUDENT: I am heartily in sympathy with the attitude of the representative from Japan. I believe he is sincere in his criticism, and that his interpretation is true concerning Christianity's failure to bring peace.

The Chinese students love the Christian missionaries, and are grateful for the schools and colleges that have given them learning and enlightenment. However, it is that learning which makes them think now, and some have become very radical in denouncing Christianity, as a means of promoting peace.

China has always suffered more or less from warfare, and a permanent peace is desirable; but we do not believe that Western Christianity has the solution, as long as its peace resolutions are accompanied with great armies training in the field. Some have even dared to say that, "Christianity, the cannonball, the submarine, the gas-bomb, and battleship, all go together."

REPRESENTATIVE FROM INDIA: My people have a great craving for peace. The Christian students in India proclaim Christ as the personification of the inner harmony and peace of soul, which the world needs, and India seeks; but I have witnessed so many Christians that show a different spirit. They cannot even conquer their own tempers, and the discord that follows, destroys peace in their lives and homes. How could they contribute to World Peace?

CHRISTIAN MISSIONARY: I can only speak for one Western Nation, the United States of America. The Christian agencies there are a unit in their effort to educate public opinion in the principles of peace. The Federal Council of Churches in America is alert to every opportunity to warn the government, when the least evidence is seen that reveals misunderstanding with other nations. (Turns to Chinese delegate.) You know that when Dr. Williams was killed, the Presbyterian Board, that sent him to China as a missionary, urged no indemnity. Another American Missionary Board, the Congregational, petitioned the United States government, through the State Department, that it make it possible for the missionaries of the American Board, who desire to live outside the concessions, legations and other "protected areas," to be given only such diplomatic protection as may be given without the use, threat, or show of military force; and by such methods as will promote good-will in personal and official relations.

No one expects an immediate disarmament, but if a Christian conscience against war can be aroused, a warless world is

assured. The Christian Youth of America dare to enter the crusade, not because Youth is afraid to fight, but because they recognize that the time has come to decide whether war or civilization shall survive.

I do not come with the Christ of any nation. When Jesus said: "Go ye into all the world, and preach the Gospel," He included China, Japan, India and all the world.

The Eastern nations can claim Christ as their Saviour. Your native preachers have remarkable ability. Only recently, in a great evangelistic campaign in the great University in Koyto, Japan, the Rev. Paul Kanamori won the hearts of two hundred and twenty-seven Japanese students. These all professed conversion in one week. When in America, he preached the same sermon every night, outlining the entire Christian message at every service. He preached this sermon to over 300,000 persons of whom 50,000 indicated a purpose to accept Christ as their Saviour.

Shall not the East interpret the peace of Christ, and join the West in the Crusade for a Warless World?

PRAYER:

"Lord, God of Love, let us have peace
From war's vain sacrifice give us release.
Grant peace the victories war cannot know.
God of the Ages, Thy mercy show.
Teach us to learn to build, O gentle Lord,
Not to destroy; but bend each wielded sword
Into a plowshare, Thy fields to increase
Lord of the lives to be, let us have peace."
—(World Call).

OFFERTORY: Instrumental—"God the All-Merciful."
(Orders of Worship No. 63 H. Am. Y. and No. 341 Am. C. & C. S. H.)

PRAYER HYMN: "Dear Lord, and Father of Mankind."
(No. 146 H. Am. Y. and No. 188 A. C. & C. S. H.)

PROCESSIONAL TO CLASSES: Instrumental—"Thy Kingdom Come O Lord."
(No. 254 H. Am. Y.)

Service No. 44

Forgiveness

INSTRUMENTAL PRELUDE: "O Lord! Correct Me."—Handel. (Page 13).

HYMN: "Love Divine, All Love Excelling."
(No. 126 H. Am. Y. and No. 150 Am. C. & C. S. H.)

HYMN: (Verses 1, 3) "For the Beauty of the Earth."
(No. 38 H. Am. Y. and No. 61 Am. C. & C. S. H.)

CHAIRMAN: The question of forgiveness is essential to the Christian solution of all world-problems. It is the keynote of World Peace.

PESSIMISTIC YOUTH: Is not forgiveness an individual attribute?

FIRST SPEAKER: Forgiveness is an individual attribute, but the combined attributes of the individuals in a nation control the soul of the nation.

PESSIMISTIC YOUTH: Can a nation always forgive an offense, when honor is at stake?

YOUTH ADVOCATE OF CHRIST'S WAY: No nation and no individual ever suffered what Christ bore on the cross. They taunted Him, they mocked Him, they spit upon Him; they tortured His poor crucified body, and when He sought water to quench His thirst, they put vinegar to His parched lips. Yet Jesus was able to say: "Father, forgive them, they know not what they do." Forgiveness is the most divine of all human attributes, —but His Grace is sufficient to conquer the spirit of malice and hate. Jesus expects love and forgiveness in His disciples, although it was a new experience to His own Apostles.

Read Matthew 6: 43, 44, 46, 48; Matthew 6: 23, 24; Mark 11: 25, 26; Matthew 18: 21, 22, 35.

HYMN: (Verse 3) "Joyful, Joyful, We Adore Thee."
(No. 47 H. Am. Y. and No. 69 Am. C. & C. S. H.)

OFFERTORY: "O Rest in the Lord." Mendelssohn. (Page 42).

HYMN: (Verses 1, 3, 4) "Dear Lord, and Father of Mankind."
(No. 146 H. Am. Y. and No. 188 Am. C. & C. S. H.)

INCIDENT OF INDIVIDUAL FORGIVENESS:[1]

There was once a Christian woman who desired a fuller consecration to Christ, but it was difficult for her to overcome the prejudice against one in the home who acted as a perpetual rasp on the feelings of the household.

She almost lost faith, and in despair called upon Christ to help her. And what do you think He asked her to do? To forgive,—to love that woman! As she prayed, listening to His voice through the Word, it was the only ladder He offered her. The struggle continued until she almost hated her Saviour. Yet she continued to pray: "O Lord, help me!" Again she heard the Voice, more tender, more loving as He asked: "Can't you love her for my sake?"

"Yes, Lord, I will," she cried. At once peace filled her heart. Her feelings changed entirely as she yielded her will to Christ. She had heard the Master's Voice, and followed Him.

That which He had called her to do, was not easy,—it had on it the print of the nails, but it was the way to blessing and joy.

INCIDENT—INTERNATIONAL FORGIVENESS:

During the World War, a contingent of soldiers in Belgium stopped for a moment's devotional, during which time all repeated the Lord's Prayer. They could say together: "Our Father, who art in Heaven, hallowed be Thy name, Thy kingdom come, Thy will be done, in earth as it is done in Heaven. Forgive us our debts. As we"—they could not go on—until one voice suddenly lead on: "as we also have forgiven our debtors." It was Albert, King of Belgium.

PRAYER HYMN: (Verse 5) "Immortal Love, Forever Full."
(No. 144 H. Am. Y. and No. 104 Am. C. & C. S. H.)

SILENT PRAYER:

LEADER: Let us look into our hearts—are we ready to forgive?

QUARTETTE: (Verses 3, 4, 5) "No, Not Despairingly."
(No. 186, Am. C. & C. S. H.)

PRAYER:

AN EVENING PRAYER

"If I have wounded any soul today,
If I have caused one foot to go astray,
If I have walked in my own wilful way—
Good Lord, forgive!

If I have uttered idle words or vain,
If I have turned aside from want or pain
Lest I myself should suffer through the strain—
Good Lord, forgive!

[1] Adapted from "The Only Ladder Offered," J. R. Miller, D. D., Christian Evangelist.

If I have craved for joys that are not mine,
If I have let my wayward heart repine,
Dwelling on things on earth, not things divine—
Good Lord, forgive!

If I have been perverse, or hard, or cold,
If I have longed for shelter in the fold
When Thou hast given me some part to hold—
Good Lord, forgive!

Forgive the sins I have confessed to Thee,
Forgive the secret sins I do not see;
That which I know not, Father, teach thou me—
Help me to live."

(C. Maude Battersby).

PROCESSIONAL TO CLASSES: Repeat softly the music of "Dear Lord and Father of Mankind."

Service No. 45

World Temperance

INSTRUMENTAL PRELUDE: * "Sonata Pathetique." Beethoven. (Page 25).

HYMN: (Standing) "Soldiers of Christ Arise."
(No. 177 H. Am. Y. and No. 231 Am. C. & C. S. H.)

PRAYER: "Teach me, O Jehovah, the way of thy statutes; And I shall keep it unto the end. Give me understanding, and I shall keep the law. Yea, I shall observe it with my whole heart." (Psalm 119:33).

HYMN: "Keep Thyself Pure."
No. 178 H. Am. Y. and No. 217 Am. C. & C. S. H.)

CHAIRMAN: A new interpretation has come to the words: "Old men for counsel, and young men for war." With the same fearless spirit that accompanies young men on the battlefields, youth is entering the "Crusade with Christ" for the solution of world problems, and proving to be the peers of their elders in councils for social betterment and "Law Enforcement." Chief among laws is Prohibition.

PESSIMISTIC YOUTH: But can the Prohibition Law be enforced? Eminent citizens say it must be repealed, since it violates personal liberty, and is not being obeyed.

FIRST PARTICIPANT: Why discriminate between laws? Murder and stealing continue; yet no one demanded the repeal of laws against them. The temperance law is even more important, for strong drink is the cause of much other law breaking. "Nothing complicated about the modern crime wave," said the police in a great city, as they cited a murder by a young man twenty-one years old. In his automobile, he had shot two life-long friends, one a girl nineteen, and the other eighteen years old. In investigating, the police held up two empty moonshine whisky bottles, adding: "There's the explanation." There are those that advocate laws of health, who seek to repeal laws that affect habits which injure health.

The appetite for alcohol is like a disease germ, which spreads rapidly when exposed to "culture-medium." The will is soon impaired and the sense of self-control deadened.

"There are two freedoms—the false, where a man is free to do what he likes; the true when a man is free to do what he should." (Charles Kingsley).

HYMN: "Yield Not To Temptation."

SECOND PARTICIPANT: It is interesting to note the attitude of "Big Business" and Industry to Prohibition. A very important survey was made by Professor Herman Feldman, of the Amos Tuck School of Administration and Finance, Dartmouth College. The results of Professor Feldman's survey, published in a series of articles for the Christian Science Monitor, is issued in book form by D. Appleton and Company, under the title:

"Prohibition: Its Economic and Industrial Aspects." The report showed that the opposition of industry to liquor had been gradual but very definite, since "industrial efficiency" had shown "an amazing increase of production of the wage-earner," and "sobriety is now the chief demand of employers." According to Professor Feldman, much will depend upon the enforcement of the Law, but Irving Fisher, of Yale University, says, in "Prohibition at its Worst," that if prohibition cost us even a billion dollars a year to enforce, it would be worth while purely as an economic investment," since he estimates an annual gain of six billion dollars as the result of prohibition in the United States.

Commander Evangeline Booth, of the Salvation Army, testifies that many inmates of Industrial Homes have banking accounts since the Law went into effect. She made a passionate appeal for temperance in an address: "Shall America go back?" "Intoxicating drink is the most formidable foe to human life," she said, but "with whatever false reasoning some may delude themselves, nine-tenths of the drunkenness of the country disappeared when the saloons were ousted."

YOUTH ADVOCATE OF CHRIST'S WAY: America cannot stand alone in the great victory for temperance. The world cries out for help, as the liquor interests are exploiting other lands. "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." (Romans 15:1.)

The great cause of missions is often handicapped by the prevalence of strong drink, yet slowly they are creating sentiment for world-temperance with the truths of Scripture. (Read Proverbs 20:1; I Thessalonians, 5:21-22; Leviticus 10:9; Romans 14:13.)

Far down in the Fiji Islands, a business man sent these words to the missionary: "I must say that the cleanest and best workers I have on my plantation are the young men who have been trained in your school. What a contrast they are

to the other men who spend half the night drinking and smoking."

STORY:

Long ago, in Italy, Leonardo da Vinci saw the Angel of Light slain by the demon of drink, in the life of one whose face was used in the artist's famous picture: "The Last Supper." It is said that Leonardo da Vinci had difficulty in finding a model for the last two faces in his painting. He could find no face beautiful enough to represent the most beautiful character in the world. At last he discovered a young man with such a frank, open face, having a really wonderful expression. The artist stopped the youth and arranged to paint his portrait. Again and again the boy visited the artist's studio, and when the picture was finished the lad looked in amazement, the tears streaming down his cheeks. "I did not know I was being painted for the Christ!" he said.

The young man went away, and years passed, but the picture remained unfinished. No one seemed to portray Judas to da Vinci. Then one day he saw a cunning wretch slinking down a side street. He was so dreadful looking that the artist approached the man to serve as the model for Judas. All the time da Vinci was painting, he felt a revulsion of feeling. Finally the man asked to see the picture. The artist hesitated, but let him look long and steadily at the portrayal of Judas. The man gazed at the artist, saying: "Don't you remember me?" "No," said da Vinci, "I cannot remember that I ever saw you." Then the man confessed that when a boy only eighteen, he had sat in the same studio to be painted for the Christ. He became Judas when he forgot Jesus.

CHAIRMAN: The Gospel everywhere seems to be the salvation of the world. Flashing in many cities in America are the slogans, "Jesus Saves" over the doors of Rescue Missions. How much better it is to prevent the weak from falling, by making every Church School a life-saving station.

HYMN: "Let the Lower Lights be Burning."
(No. 214 H. Am. Y. and No. 292 Am. C. & C. S. H.)

PRAYER: (For the grace to withstand temptation and to help others to stand).

OFFERTORY: "Rescue the Perishing."

PROCESSIONAL TO CLASSES: Instrumental—"God is My Strong Salvation."
(No. 199 H. Am. Y. and No. 242 Am. C. & C. S. H.)

Service No. 46

International Justice

INSTRUMENTAL PRELUDE: * "Andante Religioso"—Thomé. (Page 20).

HYMN: "Lead On O King Eternal."
(No. 188 H. Am. Y. and No. 246 Am. C. & C. S. H.)

HYMN: "A Mighty Fortress Is Our God."
(No. 181 H. Am. Y. and No. 240 Am. C. & C. S. H.)

THE LORD'S PRAYER:

HYMN: "God Send Us Men."
(No. 220 H. Am. Y. and No. 284 Am. C. & C. S. H.)

CHAIRMAN: Long years before the World War, the poet Tennyson expressed the vision of a Great United States of the World in his poem Locksley Hall:

"Men, my brothers, men the workers, ever reaping something new:
That which they have done but earnest of the things that they shall do:
For I dipt into the future, far as human eye could see,
Saw the Vision of the world, all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rained a ghastly dew
From the nations' airy navies grappling in the central blue;
Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the peoples plunging through the thunderstorm;
Till the war-drum throbbed no longer, and the battle-flags were furl'd
In the Parliament of man, the Federation of the world."

At the close of the World War, when that picturesque group of representatives of the nations of the earth, met at Versailles, it was easy to conceive the ideals of the League of Nations and the establishment of a World Court of International Justice. The nations were knit together with sympathy and service. Creed, class, color and self had been forgotten in the united world-task of winning a victory for peace. Ten years of such consecrated cooperation might have written a new page in history, but new enemies, fear, and suspicion, usurped the confidence and goodwill—thus crippling the strength of that great Body, but not its purpose.

YOUTH ADVOCATE OF CHRIST'S WAY: Ages before the poet wrote, the prophet spoke in God's Word: (Read Isaiah 34:1; 26:2-5).

HYMN: (Verse 3) "O Day of Rest and Gladness."
(No. 16 H. Am. Y. and No. 12 Am. C. & C. S. H.)

FIRST PARTICIPANT: The theory of International Justice can be practised only when there shall be established some channel through which each nation can contribute its share of resources in time, talent, and energy for the common welfare of all. "The need of the human race is for a "World International Team" to play the game of world affairs as in the "All Nation Football Team."

SECOND PARTICIPANT: (Tells story)

THE ALL-NATION FOOTBALL TEAM[1]

Standing on the touchline of the Football field of the American University at Beirut on a crisp afternoon in spring, I saw streaming down from the pavilion a team such as I had never before even imagined in my wildest athletic dreams.

The captain was an Abyssinian, thickset, but a fast and accurate shot. His full-backs were a Turk and an Armenian; the half-backs and the forwards included a Syrian Christian from Lebanon, a Greek, other Turks, a Persian, and a Copt from Egypt. Their trainer was an Irishman. The principal of the college and many of the faculty were Americans. In the college were nine hundred boys from all those lands.

The football field was on Asiatic soil; but the people represented were drawn, not only from four separate races in Asia—the Syrian Arab, the Armenian, the Turk, and the Persian—but the Abyssinian came from Africa, the Greek from Europe, the trainer from the British Isles, and the Principal from America. Every continent had its man. All the world was represented.

As I stood watching the members of the team take their places and the opposing team move out to face them, and then heard the whistle blow and saw the game surge down and up the field, I could see that they were playing a really magnificent team game. Talking with the sports-captain of the college who was standing by me I asked, "What special difficulty do you find in training a team like this?"

"A real hard nut to crack," he replied, "is just this. These fellows come from countries where the whole idea of team-play is unknown. Each at the beginning of his football training wants to dribble the ball down the field at his own feet and score the goal himself for his own glory. It is just the same," he interjected, "if you are teaching them baseball or cricket or hockey. So," he went on, "I have won the battle, not only for the boy as a member of the team, but really for his whole life-job, *when I have taught him to pass.*"

[1] From "The Clash of Color" by Basil Matthews. Copyright 1924, Missionary Education Movement. Used with permission.

I looked again and realized the simple miracle that had been performed. There was the Armenian full-back—whose father had been massacred by a Turk—passing to the Turk who sent the ball out to a forward wing, the Greek, and he to the Persian, who centered to the African captain, who, amid a roar of cheering from the college, scored a brilliant goal.

The problem of the world racial conflict is precisely the same as the problem of the sports-captain at Beirut. There are the nations on that vast world field—each trying to dribble the ball of achievement down the field of history, to score the goal of racial or national glory for itself. There is no team play on a world scale. The need of the human race is for a World International Team.

OFFERTORY: "The Lord is Mindful." From "St. Paul" Mendelssohn. (Page 37).

YOUTH ADVOCATE OF CHRIST'S WAY: World Citizenship cannot be assured until there shall be World Christianity—not in name only, but in conduct. "Whatever makes men good Christians, makes them good citizens." (Daniel Webster).

"The Conversion of Daniel Bula from Barbarism to Christian Manhood" is a challenge to greater missionary enterprise.[1]

Bula as he was called, was the first Christian convert of Vella Lavella in the beautiful Solomon Islands, northeast of Australia, where the Rev. R. C. Nicholson pioneered among the cruel, crafty, vicious cannibals who lived there.

The luxuriant foliage and gorgeous scenery seemed to be God's compensation for the dark heathenism of the people, who were the most blood-thirsty of savages, being cannibalistic head-hunters. They never built a large hut without decorating the ridge pole with human heads.

The parents of Bula were both outstanding personalities. His mother was an uncanny creature who exercised witchcraft. His father had a demon-like temper, being a notorious head-hunter, greatly feared by even his own people. As it was the custom to train the children early in head-hunting, Bula was taught to be cruel and to kill. One of his earliest recollections was that of coming across a boy from a neighboring village known to be unfriendly to his father, who showed Bula how to murder the innocent laddie by smothering him.

Thus the Gospel found Bula. A few days after arriving in Vella Lavella, Dr. Nicholson found the little black fellow, about twelve years of age, huddled up in a dark corner. He

[1] From "Daniel Bula" by Rev. R. C. Nicholson. Used with permission of Publisher, Robert Harkness.

was suffering intensely with inflamed eyes. Bula's pain gave Dr. Nicholson an opportunity to help him. Tenderly he bathed the boy's eyes with warm boracic acid, and for two weeks Bula came every night and morning for treatment; and there was an indefinable something about the little chap that made an irresistable appeal to the missionary. At the end of the fortnight, not only the sore eyes were cured, but a comradeship began between the two that lasted the whole of his life.

Bula became Dr. Nicholson's cook boy. Sweet and devoted was the little heathen boy's confidence and loyalty, as he accompanied the missionary everywhere.

Soon Bula's heart opened to the Gospel Message as a flower opens to the sun. It seemed natural for him to believe the Glad Tidings that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." The spirit of God touched the deeper and finer instincts of his soul, revealing a new sense of decency and a desire for cleanliness of body and mind. He wanted to choose a Christian name when he was baptized, because God had given him a new heart. Thus he was christened Daniel, and he never turned back, although taunted and warned by his cruel superstitious relatives.

Daniel Bula told the sweet story of Jesus to the other boys, who began to live a life of closer intercourse with each other in the spirit of Christian brotherhood. Daniel's influence grew among his people.

Then a great joy came to him. He accompanied Dr. Nicholson to Australia, where he made a profound spiritual impression. He was received with a remarkable ovation, when he spoke to assembly after assembly, all over Australia. In his last speech he addressed the audience:

"My chiefs and my friends: I am glad to look into your faces again. We meet as one family. We are a portion of the great family of God. He is the loving Father of us all. Thousands of people on the great island not far from my home are living in darkness and you could give them light. Give us more missionaries. Can you not spare a few? How can my people go straight without guidance? They are as little children and need to be taken by the hand and led along the pathway of the Great Father, and they are waiting, and and waiting, and waiting. I may not look into your faces again. Let us meet together in the Kingdom of God. Pray for my people."

Thus Daniel Bula left his plea—to be finished by others. He was called to a higher service soon after, leaving a heart-broken wife who, after his untimely death, told of their beautiful home life together.

HYMN: (Verses 3) "These Things Shall Be a Loftier Race." (No. 253 H. Am. Y. and No. 306 Am. C. & C. S. H.)

PRAYER: (That many will go as missionaries to make the darkest nations Christian, able to practice International Justice).

PROCESSIONAL TO CLASSES: Instrumental—Be Not Afraid. (Page 43).

Service No. 47

Contentment

INSTRUMENTAL PRELUDE: "But the Lord is Mindful." From St. Paul—Mendelssohn. (Page 37).

CALL TO WORSHIP: (Chord—all stand).

LEADER: "Rejoice in Jehovah, Oh, ye righteous (Psalm 33:1a).

RESPONSE: *"Let Thy loving kindness, O Jehovah, be upon us According as we have hoped in Thee."* (*Psalm* 33:22).

HYMN: (Verses 1, 3, 4) "O Worship the King."
(No. 35 H. Am. Y. and No. 363 Am. C. & C. S. H.)

CHAIRMAN: Youth has no more serious problem to confront, than the subtle influence of materialism, which is fast becoming a menace to our national welfare.

It is, therefore, an opportune time to cultivate the Spirit of contentment.

HYMN: "Come My Soul, Thou Must Be Waking."
(No. 7 H. Am. Y. and No. 15 Am. C. & C. S. H.)

SOLO: "Prayer Perfect." (The song "Prayer Perfect" is published by Sam Fox Pub. Co., New York and Cleveland).

PESSIMISTIC YOUTH: I have a question—Does not contentment thwart ambition?

YOUTH ADVOCATE OF CHRIST'S WAY: Long ago Jesus answered that question: Matthew 6:25, 27, 31, 33.

HYMN: "O Son of Man, Thou Madest Known."
(No. 165 H. Am. Y. and No. 97, Am. C. & C. S. H.)

SCRIPTURE LESSON (Continued): The Apostle Paul knew the value of contentment to spiritual welfare, and admonished others to seek it. (Read) Philippians 4:11; I Timothy 6:6; Hebrews 13:5.

HYMN: "Draw Thou My Soul, O Christ."
(No. 140 H. Am. Y. and 195 Am. C. & C. S. H.)

MESSAGE: "Let us Learn To Be Content."

"Let us learn to be content with what we have; let us get rid of our false estimates, set up all the higher ideals,—a quiet home, flowers of our own planting; a few books full of the inspiration of a genius; a few

friends worthy of being loved, and able to love us in return; a hundred innocent pleasures that bring no pain nor remorse; a devotion to the right that will never swerve; a simple religion, empty of all bigotry, full of trust and hope and love; and to such a philosophy this world will give up all the empty joy it has." (David Swing).

PRAYER VERSE: (Verse 4) "When the Lord of Love was Here."
(No. 98 H. Am. Y. and No. 105 Am. C. & C. S. H.)

OFFERTORY: "Traumerei"—Schumann. (Page 32).

HYMN: (Verses 1, 2) "O Jesus, I Have Promised."
(No. 138 H. Am. Y. and No. 178 Am. C. & C. S. H.)

LEADER: An old story popular in every "Children's Story Hour" has a message of contentment that never grows old:

STORY:

"THE KING AND HIS GARDEN"

Once upon a time there was a King who had a garden that he loved. Many of the things in it he had planted with his own hands, and the great trees had been planted by his father and grandfather. He often went to walk in this garden when he was tired or discouraged, because the growing things made him happy.

One day he went for a walk in his garden and was astonished to find that everything seemed withered and dying. The King turned to the tall pine tree and said:

"Pine Tree, why is it that you look so ill, and are not standing up as straight as usual?"

"O Master," replied the Pine Tree, "I am unhappy because I cannot have grapes like the vine."

The King went on and he came to the Grape Vine and that too was withered and dying. When he asked the reason, the Vine replied:

"I am sad and discouraged because I cannot have such beautiful fruit as the Pomegranate."

The King went on until he came to the Pomegranate Tree. Surely that would be happy. But it too was withered and dying. He asked it why this was so, and the Pomegranate replied:

"I am simply miserable because I cannot be as beautiful as the Oak Tree with its wide spreading branches."

The King went on to the Oak Tree and found it sighing dismally and every branch drooping. When the King inquired, the Oak Tree replied:

"O Master, I would be happy if I could only be as tall and stately as the Pine Tree."

The King started to leave his garden sad at heart, because nothing in his garden seemed satisfied. As he walked along the path with his head bowed,

he saw a tiny Heart's-Ease with a smile upon its upturned face. The King stopped in surprise and said:

"Little Heart's Ease, how does it happen that you, one of the smallest things in all my garden should be happy and contented when everything else is complaining?"

"Well, Master," said the little Heart's Ease, "I am sure that when you planted me you must have wanted a Heart's Ease, because you planted that kind of a seed. If you had wanted a vine or an oak or a pine or pomegranate you would have planted that kind of seed. But you didn't. You planted a Heart's-Ease and so I am going to be just the very best Heart's-Ease that I can."

PRAYER HYMN: (Verse 3) "He Leadeth Me."
(No. 160 H. Am. Y. and No. 213 Am. C. & C. S. H.)

SENTENCE PRAYERS:

QUARTETTE: "Enough to Know" by Frances Porter Ross. (Published by Harold Flammer, New York).

PROCESSIONAL TO CLASSES: Instrumental—"O God, Thy World is Sweet With Prayer."
(No. 8 H. Am. Y. and No. 17 Am. C. & C. S. H.)

Service No. 48

Self-denial

INSTRUMENTAL PRELUDE: "Ave Maria." Schubert. (Page 26).

HYMN: (Standing) "Lead On, O King, Eternal."
(No. 188 H. Am. Y. and No. 246 Am. C. & C. S. H.)

HYMN: (Verses 1, 4) "Father, Hear The Prayer We Offer."
(No. 194 H. Am. Y. and No. 248 Am. C. & C. S. H.)

INVOCATION:

PRAYER HYMN: (Verses 1, 2) "Fight The Good Fight."
(No. 196 H. Am. Y. and No. 250 Am. C. & C. S. H.)

CHAIRMAN: A great indictment has come against the youth of America. It is with humiliation that the Christian youth accept the charge, but it is a mighty challenge to the Church-School to strengthen its forces. Statistics cannot be denied. Newspapers and magazines decry the tragedy of falling youth. The articles written have not been contributed by preachers, missionaries or teachers, but by goverment officials, eminent jurists and police experts, who know whereof they speak. All are a unit in proclaiming the need of more religious training. "Without religious education, without the quickening of conscience, college degrees may be only degrees in deviltry," says Frank G. Tyrrell, of the Los Angeles Bar.[1]

FIRST PARTICIPANT: (With fervor). In a mid-west city the president of the Stores' Mutual Protection Association conferred with the chief of a detective agency, resulting in the following conclusion:

"What the world needs today more than any other one thing, is more training in the homely qualities that are really worth while; honesty, industry, integrity. Appeal for more training in character is far better than appeal for clemency to save the reputation of the family. The time to save the reputation is before offense is committed." Many of the offenders are mere boys and girls in their teens. William J. Burns, head of the Bureau of Investigations, Department of Justice, says that the prisons are full of young criminals because "young fellows have been given a twisted moral outlook from lack of proper home and religious training. Many of

[1] From World Call. Used with permission.

these young criminals have never heard of uplifting agencies."

HYMN: "Rescue the Perishing."
(No. 215 H. Am. Y.)

YOUTH ADVOCATE OF CHRIST'S WAY: Statistics may have proved that youth has been "weighed in the balance and found wanting" in some notorious cases; but for every one of such, there are hundreds who have been weighed in the balance and found wonderful in achievement. What the Christian youth has lacked, has been the sense of responsibility for the twenty-seven million who have not known Jesus, the Saviour of Youth. Many are like the rich young ruler who came to Jesus seeking eternal life. He was a good young man, and he had obeyed all the commandments from his youth up—but when Jesus said, (Read Luke 18:22b), he could not stand the test of Self-Denial.

CHAIRMAN: In the great "Crusade for World Evangelism," shall we not catch the spirit of self-denial in the hymn: "O Master, Let Me Walk With Thee."

HYMN: (Three Verses) "O Master, Let Me Walk With Thee."
(No. 205 H. Am. Y. and No. 281 Am. C. & C. S. H.)

OFFERTORY: "Christian, Dost Thou See Them."
(No. 176 H. Am. Y. and No. 229 Am. C. & C. S. H.)

LITTLE THINGS

"Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations, these are the silent threads of gold, which when woven together, gleam out most brightly in the pattern of life."—Townson.

HYMN: (Verses 1, 2) "In the Hour of Trial."
(No. 172 H. Am. Y. and No. 215 Am. C. & C. S. H.)

STORY:

There stands in New York City a monument to one, who, in his earlier days, had been a violent criminal, ignorant, profane, depraved. The monument is the McAuley Mission, erected in honor of Jerry McAuley, but is really a memorial to a city missionary, the unsung hero, whose self-denial won Jerry McAuley to Christ.

One night as Jerry, wretchedly poor and drunken, was seated in the gloom and misery of an alley, a missionary came along and handed him a little tract. The poor fellow tore it to pieces, and said with an oath:

"If you want to help me, give me your coat. Can't you see I'm freezing?" Then the missionary, who was himself thinly clad, took off his own coat and gave it to him. This act of kindness nearly broke Jerry's heart—and though deep in sin and far from God, he was so touched that he was wonderfully saved by the missionary.

He fell many times, but God always lifted him up, and strengthened him until he became a great savior to others. In the Jerry McAuley Mission, hundreds have been won to Christ, to bear testimony to the Saving Grace of Jesus. Jerry McAuley lived to be one of the most honored citizens of New York City, and when he died one of the most distinguished preachers in New York preached his funeral, saying: "Of all men who have worked in our city, I think this man is almost the greatest. I pay tribute to his memory. He has influenced the city profoundly in his mission."

Then the poor of New York came to see their friend, many bending over the casket, bathing his face with their tears. Finally, there came a great number of business men, each with a white rose, which they placed in the casket until it was covered, and roses falling to the floor. It was a monument of flowers reared to the memory of a man who had served three terms in prison."[1] Oh! what joy there must have been in the heart of the simple city missionary whose efforts so transformed Jerry McAuley.

PRAYER HYMN: (Verse 2) "I Need Thee Every Hour."
(No. 152 H. Am. Y. and No. 187 Am. C. & C. S. H.)

SENTENCE PRAYERS: (For the spirit of self-denial needed to lead others to Christ.)

PROCESSIONAL TO CLASSES: Instrumental—"Brightly Beams Our Father's Mercy."
(No 214 H. Am. Y. and No. 292 Am. C. & C. S. H.)

[1] By A. H. Potts, Pittsburgh, Pa. Used with permission.

XII

LEADERSHIP

Service No. 49

Reverence

INSTRUMENTAL PRELUDE: "Prelude in C Minor"—Chopin. (Page 36).

CALL TO WORSHIP: (Chord, All Stand).

LEADER: O, come let us worship and bow down; Let us kneel before Jehovah, our Maker. (Psalm 95:6).

HYMN RESPONSE: "The Lord Is In His Holy Temple." (Page 6).

SILENT PRAYER:

SANCTUS REFRAIN: "Day is Dying in the West."
(No. 17 H. Am. Y. and No. 31 Am. C. & C. S. H.)

"Holy, Holy, Holy, Lord God of Hosts!
Heaven and earth are full of Thee,
Heaven and earth are praising Thee,
O Lord, Most High. Amen."

LEADER: God is a Spirit, and they that worship Him, must worship Him in Spirit and in Truth. (John 4:24).

QUARTETTE: "God Is a Spirit"—By Wm. Sterndale Bennett.

LEADER: The chief attribute of all leadership is reverence—reverence for higher things and better living. The reverence of a great artist is expressed in harmony of color. The reverence of a great musician is expressed in harmony of tone. The reverence of a great soul is expressed in harmony of love—Worship.

HYMN: (Verses 1, 3, 5) "The Earth Is Hushed in Silence."
(No. 13 H. Am. Y.)

LEADER: Every real Christian leader needs to establish an altar in the heart, that true worship of God may be the motivating spirit of power.

PARABLE:

AN ALTAR IN THE HOME[1]

In an olden time a father built a home for his family. It was finished and furnished except for one thing. A little altar around which they gathered to pray had not been set in place.

[1] Editorial Essay—"Most of us Still Worship Idols" by Glenn Frank. Copyright 1927, McClure Newspaper Syndicate. Used with permission.

A family council was called to decide where it should be placed. The mother wanted it in the kitchen, for it was in the kitchen that she was most perplexed by cares. The father wanted it in the library, for he felt nearest to spiritual realities when he was among his books. The son, who was socially inclined, thought it should be in the room where guests were received, so that strangers might know that this family worshiped God.

The council turned into a quarrel about the location of the altar. Finally the mother said: "See here, we are allowing a quarrel about the location of the altar to destroy the very spirit the altar is supposed to symbolize. Let's give the altar to the baby and allow her to place it where she will."

The little girl was sitting on a rug before the open grate watching the figures in the fire, saying, "There goes a queen to her wedding; there goes a king into battle." When they gave the altar to her she said, "See, the fire is dying down, let's put it there," and she tossed it into the fire.

The altar was a shaft of polished and perfumed wood, and as it burned the flames released its fragrance until its sweet odors filled the whole house —the kitchen, the library, the reception room. The elusive spirit of the altar surrounded all the members of the family as they went about, each in his favorite room.

But they had to destroy the altar to preserve its spirit. Even the altar had to be an instrument rather than an idol.

SCRIPTURE LESSON:

When God was ready to call Moses to lead the children of Israel out of their bondage in Egypt, His first words were to instil reverence. Moses had become a shepherd in the fields of Jethro, his father-in-law, the priest of Midian. One day, as he led the flock to the back of the wilderness, he came to Horeb, the mountain of God.

There the angel of Jehovah appeared to him, and he saw a flame of fire burning in the midst of a bush. He looked with amazement, for while the bush burned with fire, it was not consumed.

Then Moses did what every successful Christian leader must do,—he turned aside from the world where he was and went closer to the Great Light.

Seeing that Moses was in earnest, being willing to turn aside, God spoke to him, saying: "Moses, Moses." And Moses replied: "Here am I." And God said: (Read Exodus 3:5-6).

HYMN: "Holy, Holy, Holy, Lord God Almighty."
(No. 12 H. Am. Y. and No. 19 Am. C. & C. S. H.)

OFFERTORY: "Ave Maria."—Gounod. (Page 12).

HYMN: "Holy Spirit, Truth Divine."—Gottschalk. (Page 17).

PICTURE STORY: "The Angelus."[1]

The deep reverence in the beautiful picture of The Angelus, was first the reverence for right in the heart of the artist, Francois Millet. It is said that a short time before Millet painted it, he and his wife were looking through a shop window at a picture that had been sold. Both were silent. Both felt alike. Presently the wife spoke: "That picture is not worthy of you." "I know it," he replied, "but you know we needed the money." Again silence—then she pressed his arm. "We can starve," she said quietly, "but we can never paint a picture like that again." "The Angelus" was his next picture, and into it went the soul of the artist, and the high resolve of that decisive hour.

Certain ideals he cherished in his work were likewise attributable to his mother, who once said to him, "Remember you were a Christian before you were a painter."

PRAYER HYMN: (Verse 3) "Abide With Me."
(No. 22 H. Am. Y. and No. 28 Am. C. & C. S. H.)

PROCESSIONAL TO CLASSES: Instrumental—"Gracious Spirit, Dwell With Me."

(No. 70 H. Am. Y. and No. 50 Am. C. & C. S. H.)

[1] Quotation from "Pictures that Preach," by Charles Nelson Pace, published by The Abingdon Press.

Service No. 50

"Alone"

(A Life Dedication Service)

(A Pageant Appropriate for Sunday Night Service) [1]

As a setting for this pageant there should be a cyclorama (See appendix) of neutral color about the platform. The picture of "Christ in Gethsemane" by Hoffman, should be hung in the center of it, about head high or slightly higher. Under the picture should be placed a seven-branched candlestick with white tapers in it, unlighted. This can easily be made (see appendix) if one is not already available. Behind the cyclorama, above the picture, should be hung a heavy-cardboard screen with a cross cut in it so that it can be illuminated and show through the cyclorama at the proper time (see appendix). The cyclorama in front of the screen must not have any folds as they will distort the image of the cross.

Instrumental Prelude: "Prayer"—Beethoven. (Page 39).

Choir Processional: "Holy, Holy, Holy."
(1st verse if morning, 2nd verse if night; No. 12 H. Am. Y. and No. 19 Am. C. & C. S. H.)

Congregational Response: (Standing).

"Holy, holy, holy, Lord God Almighty,
All Thy works shall praise Thy Name
In earth and sky and sea;
Holy, holy, holy, merciful and mighty;
God over all and blessed eternally.

Invocation:

Hymn: "Jesus Calls Us O'er the Tumult."
(No. 128 H. Am. Y. and No. 152 Am. C. & C. S. H.)

Choir: (Softly, verses 1 and 2) " 'Tis Midnight and on Olives Brow."
(No. 118 Am. C. & C. S. H.)

Silent Prayer: (Music continues softly and the house lights are slowly dimmed about three-quarters of the way. Spotlight on picture).

[1] Adapted from "Alone," a leaflet issued by the Great Commission Prayer League.

BIBLE STORY:

IN THE GARDEN

It was the farewell night of Jesus with His apostles. After partaking of the Last Supper together, they sang a hymn, and went out into the Mount of Olives.

When they came to a place called Gethsemane, Jesus spoke to His disciples, saying: "Sit ye here, while I go yonder and pray." As He spoke, He seemed to be troubled and sorrowful, and chose three of His most beloved apostles, Peter, James, and John, to go with Him. But He wished to pray alone, and again He spoke to them with the words: "My soul is exceedingly sorrowful, even unto death. You stay here and watch with me," as He went forward a little.

Then Jesus fell on His face and poured out His heart to God: "My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as Thou wilt." He arose and went back to the three apostles, whom he found sleeping. Sorrowfully He said to Peter:

SOLO: "Could Ye Not Watch With Me" from "The Crucifixion"—Stainer. (Page 28).

Then He added the advice all Christian leaders need: "Watch and pray, that ye enter not into temptation: the spirit is willing, but the flesh is weak."

Again He went forward and prayed in greater agony: "My Father, if this cup cannot pass away, except I drink it, Thy will be done."

Again His heart was broken to find asleep those upon whom he relied most. With their eyes heavy in sleep, He left them,—praying a third time, making the same passionate appeal. But the apostles slept on. At last with deep resignation, Jesus spoke: "Sleep on now, and take thy rest, behold the Son of man is betrayed into the hands of sinners." Too late, the apostles were awakened by His call: "Arise, let us be going: behold, he is at hand that betrayeth me."

CHOIR: "Thou Didst Leave Thy Throne on High." (Verse 4).
(No. 91 H. Am. Y. and No. 108 Am. C. & C. S. H.)

SPIRIT OF LEADERSHIP: (Comes in from back of the room. Left to center, carrying a lighted taper) I am the Spirit of Leadership. "It is human to stand with the crowd. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle to stem the tide," and to lead in the Way of Truth. (Goes to Right front of platform).

SPIRIT OF TRUTH: (Enters same as Leadership except from right. Taper not lighted) "It is natural to compromise conscience and to follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty." I light the flame of Truth. (Lights taper from

the torch of Leadership, then lights the middle taper in the seven-branched candlestick. Takes place at Left front of platform.)

SPIRIT OF OBEDIENCE: (Enters same as Truth, opposite side) I am the Spirit of Obedience, come down from a leader of old—Noah, who, ages before Christ suffered and died for the world, built an ark and voyaged alone. (Lights taper from the taper held by Truth and lights the taper in the seven-branched candlestick which is to the right of the center. Stands next to Leadership).

SPIRIT OF FAITH: (Enters Same as Obedience, opposite side.) I am the Spirit of Faith, come down from Abraham, who wandered and worshiped alone. I light the flame of Faith. (Lights taper from Obedience and lights taper on candlestick which is to the left of the center. Stands next to Truth).

(Three Prophets enter from back of the room, left).

DANIEL: Daniel dined and prayed alone.

ELIJAH: Elijah sacrificed and witnessed alone.

JEREMIAH: Jeremiah prophesied and wept alone.

CHOSEN ONE OF THREE: We light the flame of Loyalty (Lights taper from Faith and then lights second taper on the right in the candlestick. While he is lighting the taper, the other two take their places next to Faith. Upon lighting the taper, the third joins them).

CHOIR: (Verses 3 and 4) "Faith of Our Fathers."
(No. 269 H. Am. Y. and No. 285 Am. C. & C. S. H.)

(Enter three representing the Apostles of Jesus, from the back of the room. right).

APOSTLE: (One for all) We bear the Spirit of Love, come down from Christ's beloved apostles. We light the flame of Love.

(Lights taper from Loyalty and lights second taper on left in candlestick. While he is lighting the taper, the other two apostles take their places next to Obedience. Upon lighting the taper the third joins them).

SPIRIT OF COURAGE: (Enters same as Faith, left) I am the Spirit of Courage come down from the Apostle Paul. Standing alone before Nero, condemned to die, "No man stood with me, but all men forsook me." I light the flame of Courage.

(Lights taper from Love and then lights end taper on right in candle stick. Stands next to apostles).

QUARTETTE: "O Love That Will Not Let Me Go."
(No. 164 H. Am. Y. and No. 174 Am. C. & C. S. H.)

SPIRIT OF SELF-DENIAL: (Enters same as Courage, opposite side.) I am the Spirit of Self-Denial. I have heard the words that Jesus spoke: "If any man would come after me, let him deny himself, and take up his cross, and follow me. He that loseth his life for my sake shall find it. I light the flame of Self-Denial.

(Lights taper from Courage and lights the taper on the left end in the candlestick. Stands next to Prophets).

SPIRIT OF LEADERSHIP: Multitudes now applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness, like faithfulness to Truth today. Who will lead in the way of Truth?

SPIRIT OF SACRIFICE: (Comes to center in front of candle stick, kneels facing audience with arms extended outward and downward in attitude of humility). I am the Spirit of Sacrifice. "In the Cross of Christ I glory." (Cross is illuminated).

CHOIR: (Softly) "Must Jesus Bear the Cross Alone?" (Verse 1).

LIFE DEDICATION TALK: (By the pastor, superintendent, or consecrated leader).

CONSECRATION HYMN: (Verses 1 and 2) "Where He Leads Me."

I can hear my Saviour calling,
I can hear my Saviour calling,
I can hear my Saviour calling,
"Take thy cross and follow, follow Me."

Refrain:

Where He leads me I will follow,
Where He leads me I will follow,
Where He leads me I will follow,
I'll go with Him, with Him all the way.

I'll go with Him thro' the garden,
I'll go with Him thro' the garden,
I'll go with Him thro' the garden,
I'll go with Him, with Him all the way. AMEN.

DEDICATION PRAYER: For Life Service Recruits. (Kneeling).

HYMN: (Softly) "My Jesus I Love Thee."
(No. 262 Am. C. & C. S. H.)

BENEDICTION: (Music continues softly as the Congregation goes out silently).

NOTE: The participants in the pageant, other than prophets and apostles, should be robed in loose white robes with girdles, and wear gold or silver head bands.

The costumes for the prophets can be modeled after Sargent's pictures of the prophets.

The costumes for the apostles should be of Arabic character. They ran also be modeled after pictures of the Apostles by the great masters.

Service No. 51

Installation Service

An Installation Service is necessary, whether or not a church has a separate department for its young people. Each department of church life should be properly manned with officers who feel the honor, dignity and responsibility involved in directing the activities of a department. In order to include the department Counsellor and adult Advisers in the installation service, the service can be conducted by the Pastor or General Superintendent.

That the number and rank of officers may be visualized, seat them in a group, with the chairs arranged according to rank. Chair covers can be used during the service and are very effective if monogrammed (see diagram). These covers, simple slips of natural linen, for the chair backs are easily made (see appendix), and can be listed in the properties of the department.

BACK ROW:

SS	CE	C	ME	SL
Adult Adviser	Adult Adviser	Counsellor	Adult Adviser	Adult Adviser

FRONT ROW:

SS	CE	S	P	T	ME	SL
1st Vice-President	2nd Vice-President	Secretary	President	Treasurer	3rd Vice President	4th Vice-President

INSTRUMENTAL PRELUDE: "Hymn of the Apostles." From The Redemption. Charles Gounod. (Page 33).

HYMN: (Verse 3) "We Come With Joy and Gladness."
(No. 207 H. Am. Y. and No. 371 Am. C. & C. S. H.)

(Officers' Processional during hymn. Stand at places until the close of the hymn and then sit down).

INVOCATION:

RETIRING PRESIDENT:

"Praise Jehovah,
Praise ye Jehovah from the heavens:
Both young men and maidens,
Let them praise the name of Jehovah.

RESPONSE: "I will praise Thee, O Lord my God, with my whole heart.

CHANT: Te Deum Laudamus (No. 13 Orders of Worship, H. Am. Y.)
Or The Doxology (No. 9 Orders of Worship, H. Am. Y. and 377 Am. C. & C. S. H.)

(Officers remain standing at close of Chant).

PASTOR OR GENERAL SUPERINTENDENT: Will you officers of the ———— Department, accept responsibility for directing the work of this department for which you have been made particularly responsible by your associates?

OFFICERS: We, being duly elected, as officers, by our associates, accept the responsibility of directing the work of the ———— ———— Department.

HYMN: "A Charge to Keep I Have." (See Service No. 5).

PASTOR: "Commit thy works unto Jehovah, and thy purposes shall be established."

OFFICERS: "I must work the works of Him that sent me."

PASTOR: "As we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another."

ASSEMBLY: "And whether one member suffer, all members suffer with it; or one member is honored, all members rejoice in it."

OFFICERS: "Now therefore, I pray thee, if I have found favor in thy sight, show me now thy ways."

PASTOR: "Consider what I say, and the Lord give thee understanding in all things."

SECRETARY: "Not slothful in spirit, serving the Lord."

TREASURER: "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law."

PASTOR: "Let the word of Christ dwell in you richly in all wisdom."

OFFICERS: "What shall I render unto the Lord for all His benefits toward me?"

ASSEMBLY: "Render to no man evil for evil. Take thought of things honorable in the sight of all men."

TEACHERS: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

PASTOR: "I beseech you therefore . . . . . by the mercies of God, to present your bodies a living sacrifice, holy, acceptable unto God, which is your spiritual service."

PRESIDENT: "Having gifts differing according to the grace that was given us . . . . . let us give ourselves to our ministry."

PASTOR: "And whatsoever ye do, do it heartily unto the Lord and not unto man. Watch ye, stand fast in the faith, quit ye like men, be strong."

OFFICERS: "My heart is fixed, O God, my heart is fixed; I will sing praises."

HYMN: (Verses 2 and 4) "I Need Thee Every Hour."
(No. 152 H. Am. Y. and No. 187 Am. C. & C. S. H.)

THE CHARGE: (Officers stand).

PASTOR: In behalf of the ———— Church, I now recognize you as the duly elected officers of the ———— Department of its church life.

In accepting these offices, you are charged with the responsibility of directing all the activities of the ———— Department. There is great honor and dignity attached to each and every office.

In installing you to these places of leadership, it is my privilege to call upon you to pledge yourselves to the high purposes and ideals of the church in promoting an adequate program of Religious Education for youth.

In making this pledge, seek to exercise these things:

1. Exercise Self-Control. Self-control is necessary to discipline, and "discipline is the first step in efficiency."

2. Be Dependable. "Fidelity in small things prepares for and opens the way to a wider sphere of service. Every power strengthens by exercise."

3. Cultivate Initiative, by the study of the best methods.

4. Be Loyal.

THE COMMITMENT:

OFFICERS: Faithfully, loyally, prayerfully, we accept these offices, and pledge ourselves to give our time, our energy, and our best talents to this service to which we are called.

"I am glad a task to me is given,
To labor day by day,
For it bringeth me health and strength and hope,

And I cheerfully learn to say,
Head, you may think, Heart, you may feel,
But Hand, you shall work alway.
(Louisa M. Alcott.)

INSTALLATION PRAYER HYMN: (Verses 1 and 2) "Dear Lord, and Father of Mankind."
(No. 146 H. Am. Y. and No. 188 Am. C. & C. S. H.)

SILENT PRAYER:

BENEDICTION BY PASTOR: The grace of the Lord, Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. AMEN.

Service No. 52

The Highway of Truth

(A Promotion Day Pageant)

Instrumental Prelude: Benedictus—Mozart. (Page 22).

Call to Worship: (Chord—All Stand).

Leader: The word of Jehovah came unto me saying: . . . . . An end: the end is come. (Ezekiel 7:2).

Response: *Thou crownest the year with Thy goodness.* (*Psalms* 65: 11*a*.)

Hymn: (Verses 1, 2, 5, 6) "Rejoice Ye Pure In Heart."
(No. 1 H. Am. Y. and No. 219 Am. C. & C. S. H.)

Invocation:

Quartette Chant: "Sanctus" (Page 14 Orders of Worship, H. Am. Y.)

Pageant: THE HIGHWAY OF TRUTH.

(Setting: Tree branches, potted plants and flowers should be arranged across the front of the room, to represent one side of a highway. At the beginning of the pageant, the house lights should be dimmed about halfway).

(Enter right, Weary Traveler, an aged adult if possible, who walks slowly, about halfway across the front of the room as a minor strain of music is played, (7th Symphony—Beethoven No. 100 H. Am. Y.) and stops in meditation. Music continues softly).

Traveler: I have reached the end of the road. Long and diligently have I searched, but I have not found the faith I lost in the long ago, when as a youth I became disillusioned, and doubt crept into my heart.

(Music changes to "Onward Christian Soldiers" the light becomes stronger. The Traveler turns, and sees the entry of Christian Soldier, *right*, a young man carrying a Cross in the left hand and the Bible in the right. Traveler starts backward to meet soldier. Salutes Christian Soldier by raising hand and arm outstretched).

Christian Soldier: Ah, my good man, what can I do for you? You seem to be overcome with grief.

TRAVELER: Oh no—not grief, but remorse. I have lost my way and I cannot find the Highway of Truth. In my youth, doubt blinded me, and I cannot see the way, but you are a young man and doubt does not lurk in your eye.

CHRISTIAN SOLDIER: No—we are on the Highway of Truth—and doubt does not linger there. I, too, began my journey a long time ago. When I was a very small boy, my mother started me with the simplest stories about the Way. I was only a Cradle Roll member, but then I took the first steps on the Highway of Truth. All along the way I have found understanding teachers, who guided me with the Truth that I was able to comprehend. Very early I heard the Voice of Jesus say: "I am the Way, and the Truth, and the Life," and I gave my heart to Christ.

SOLO: (Singer unseen. Verse 3) "I Heard the Voice of Jesus Say." (No. 136 H. Am. Y. and No. 161 Am. C. & C. S. H.)

CHRISTIAN SOLDIER: Today, Promotion Sunday in the Department of Young People, I have heard a New Voice calling, as I listened to His Commission: "Go ye" . . . . . and teach others. Come with me. Let us seek further on the Highway of Truth. Your faith, you will find in service. But first you must "take the Cross and follow" Jesus. (Gives Cross to Traveler).

QUARTETTE: (Unseen. Verses 2 and 3) "In the Cross of Christ I Glory." (No. 111 H. Am. Y. and No. 126 Am. C. & C. S. H.)

"When the woes of life o'er take me,
Hopes deceive, and fears annoy,
Never shall the Cross forsake me;
Lo! it glows with peace and joy.

When the sun of bliss is beaming
Light and love upon my way,
From the Cross the radiance streaming
Adds new lustre to the day."

TRAVELER: I see the gleam of hope as you speak—
On the Highway of Truth, let us others seek.

DUET: (Unseen. Verse 4) "To the Knights in Days of Old." (No. 374 Am. C. & C. S. H.)

"And we who would serve the King,
Bringing Youth to His Holy Way,
Must the Heavenly Vision see,—
The challenge still holds today:

Follow, follow, follow the gleam,
Standards of worth set o'er the earth;
Follow, follow, follow the gleam
Of the Light that shall bring the dawn."

(Lights gradually on full).

(As the duet is being sung Christian Soldier and Traveler start on their way toward the left. The music continues with "Onward Christian Soldiers" as they walk on their way and they are met by a small child who enters left, crying. Both stop to talk to child).

CHRISTIAN SOLDIER: Why! my child, what makes you cry so? Come tell us what the trouble is.

CHILD: Oh! Sir, I am afraid! I have lost my way—I cannot find my home.

CHRISTIAN SOLDIER: (Puts protecting arm about the child) Don't be afraid, little girl. Don't you know this is the Highway of Truth, where the Heavenly Father dwells? He cares for you. (Opens Bible). Don't you know that God is Love?

CHILD: (Continues sobbing as she shakes her head). No.

CHRISTIAN SOLDIER: (Taking her hand) Come with me to the Beginner's Department and hear the stories from His word. The Bible is full of beautiful stories of God, the Heavenly Father, and His love and care for little children. (Exit all, right).

HYMN: (One verse) "How Strong and Sweet My Father's Care."

(Orders of Worship No. 17 H. Am. Y. and No. 368 Am. C. & C. S. H.)

(Music continues "Onward Christian Soldiers." Enter *left*, two children (Primary age) holding an open Bible between them with their fingers on place, trying to read. They walk across front and back. Enter Christian Soldier and Traveler, *right*).

CHRISTIAN SOLDIER: (Brightly) Good-morning, children. You seem to be puzzled. Cannot we help you a little?

PRIMARY CHILD: O Yes, indeed! We want to know the stories in this Book, but we can't read very well. The kind lady at the mission gave us the Book.

CHRISTIAN SOLDIER: That is the Bible, God's Word. I know a place where there are wonderful story-tellers. They know all about God and this great world of His, and they can tell the sweetest stories from the Bible, about Jesus the friend of little children. Come with me, let us visit the Primary Department of the ———————— Church School. (Exit all, Right).

HYMN: "I Think When I Read That Sweet Story of Old."
(No. 97 H. Am. Y. and No. 107 Am. C. & C. S. H.)

(Music continues "Onward Christian Soldiers." Enter *Left*, a group of Junior boys full of energy—running, jumping, scuffling. Christian Soldier and Traveler enter *Right*).

JUNIOR BOY: Hey! You! Mister! Come on over here and referee! We've got a fight on.

TRAVELER: (Typical of unsympathetic adult teachers) No—No—You're too noisy! You boys are bad!

CHRISTIAN SOLDIER: (Aside to Traveler) Oh no they're not. Their noise is only energy, which we can convert into power, when we know how. They are just trying to be heroes. (To the boys) Not today boys—I want you to come with me to meet some real heroes. Of course they are in a book, but it is true. Come with us to the Junior Department, (Boys come nearer to listen) and hear these tales of courage in the men of old, who walked and talked with God. You will be thrilled with the stories of Jesus, the greatest hero that the world has ever known. (Exit all, Right).

HYMN: (One verse) "The Son of God Goes Forth To War."
(No. 180 H. Am. Y. and No. 238 Am. C. & C. S. H.)

(Music continues "Onward Christian Soldiers." Enter *Left*, a gang of Intermediate boys, whistling, arguing, etc. Some of the boys should have swimming suits thrown over their shoulders. Traveler and Christian Soldier enter *Right*, walk on a piece and stop as if in argument).

CHRISTIAN SOLDIER: (To Traveler) We must catch those boys, there are so many by-paths that lead away from the Highway of Truth. (Moves toward boys). Hello boys! What's on?

INTERMEDIATE BOY: (Without swimming suit) I started to Sunday-School, but the boys want to go swimming. It's about the last time this year, so I guess I'll go.

CHRISTIAN SOLDIER: Say! Come meet a champion swimmer. He is the best ever on week days, but not on Sunday. He stays close to his boys on Sunday, he wants them to know about the Highway of Truth, and he is succeeding. It is a live bunch of boys, but they are loyal to His Truth. (Exit all, Right).

HYMN: "I Would Be True."
(No. 170 H. Am. Y. and No. 222 Am. C. & C. S. H.)

(Music continues "Onward Christian Soldiers." Christian Soldier and Traveler enter *Right* and walk along the road. When they have gone a little past halfway across they meet a young girl, who has entered *Left*, gayly garbed in a party dress).

CHRISTIAN SOLDIER: Who comes here?

GAY GIRL: I am the Spirit of Gay Girlhood. Like a butterfly, merrily I dance here and there and every where. Every girl has the right to a good time. (Enter Senior girl graduate in white dress, *Left*).

CHRISTIAN SOLDIER: Ah! Here come a Senior Graduate—she too represents the spirit of gay girlhood.

SENIOR GRADUATE: I represent the Spirit of Joyous Girlhood. Happily I go along the Highway of Truth. Every girl has the right to a good time, but not every girl has the joy of Abundant Living. Every girl must choose which way her life shall go. (Speaks to Gay Girl). Come with me—join our Friendship Circle. Today for the last time we meet with those who have lead us, lovingly and prayerfully along the joyous Highway of Truth. (Both exit Right).

(Christian Soldier and Traveler continue their walk towards the Left).

CHRISTIAN SOLDIER: Again we have come to the end of the road.

TRAVELER: But there is a difference. I see the Way. In leading others on the Highway of Truth, helping them to make right choices, I have grown wiser, to choose between right and wrong. In showing others the Way, I too, have come face to face with Jesus, my Saviour, and my soul is satisfied. (They go out Left).

HYMN: "O Lord, Thy Benediction Give."
(No. 281 H. Am. Y. and No. 344 Am. C. & C. S. H.)

BENEDICTION:

"Let the words of my mouth,
And the meditations of my heart,
Be acceptable in Thy sight,
O Lord, my Strength and my Redeemer."

APPENDIX

APPENDIX

By Allan R. Stacy

The programs in this book presuppose that "properties" can be available. The devices are simple, easily made, and may be undertaken as projects for the mid-week activities of classes or the department.

SOURCES OF MATERIAL INCLUDING BIBLIOGRAPHY

Conservation and accumulation of Worship Materials is a project which adds to the originality and interest in program building. Stories, poems, articles, and pictures can be clipped from magazines and periodicals, and kept in scrap-books for future use.

SCRAP-BOOKS: These scrap-books are easily made. Obtain loose leaf notebook covers (size 8½ x 11) which use separate rings. The rings can be purchased in various sizes, depending on the amount of material to be contained in the book. The filler should be made of medium weight, manilla "tag paper," cut to the proper size and punched. This paper can be procured from the local printer or paper supply house. "Tag paper" is preferred to ordinary filler because the mountings will not wrinkle.

PICTURES: The pictures used in picture-talks should be large size (not less than 10x12 inches). Where a stereoptican is available, the use of slides is advantageous.

The pictures for the missionary picture-talks may be obtained from the Missionary Education Movement, 150 Fifth Avenue, New York City.

The pictures from the "Old Masters" may be procured from the New York Sunday School Commission, 416 Lafayette Place, New York City, or from the picture houses: Perry, Brown, Cosmos.

The *Old Testament Set* of pictures (postcard size), from which costumes of prophets, etc. may be modelled, can be procured from the Pilgrim Press, 14 Beacon Street, Boston, Mass.

PORTFOLIO: Pictures should be kept in a portfolio, which is easily made as follows:

MATERIALS:

2 Pieces of pulp board (22 x 28 inches) (Pulp board comes in sheets 22 x 56 which can be cut in two).

1 Strip of cloth (muslin, gingham, etc.) 30 x 3 inches.

Make-ready paste. 1 Strip of heavy paper 27¾ x 3 inches.

Fasten the pulp boards (with the edges of thumbtacks) an inch apart on a smooth board. Quickly brush the paste over the cloth and place the cloth over the space between the boards, lapping it about an inch on the boards, and the ends of the cloth extending about an inch beyond the ends of the boards. Press the cloth out smoothly on the boards and fold the protruding ends onto the inside of the portfolio and press them out flat. Paste the paper on the inside of the portfolio in the same manner as the cloth on the outside except that the ends will be about ⅛ of an inch from the ends of the portfolio. Press the cloth and paper together, firmly and carefully. Roll a piece of newspaper tightly and place it in the hinge. Put the portfolio, with the rolled newspaper inside, between two weighted boards and leave over night.

TREASURE CHEST: In the absence of department rooms, having cabinets, filing cases, book cases, etc., a treasure chest can be made. There are few departments that cannot afford a large, wooden box, with a lid and lock. This box may be partitioned, for the keeping of properties: books, scrap-books, portfolios, costumes, pageant properties, etc.

BIBLIOGRAPHY

The Following Books will be found helpful in building Worship Programs:

THE HYMNAL FOR YOUNG PEOPLE; Edited by Milton S. Littlefield and Margaret Slattery, A. S. Barnes & Co., Publishers.

FAMOUS HYMN: WITH STORIES AND PICTURES; by Elizabeth Hubbard Bonsall, The Union Press, Publishers.

SACRED MUSIC THE WHOLE WORLD LOVES; Edited by Wier, D. Appleton & Co., Publishers.

SUPPLEMENTARY SONG SERIES; by Edward Bailey Birge, Silver, Burdett & Co., Publishers.

BROWN BOOK OF COMMUNITY SONGS; GREEN BOOK OF COMMUNITY SONGS; STANDARD SONG SERIES; C. C. Birchard & Co., Publishers.

GREY BOOK OF FAVORITE SONGS; Hall, McCreary Co., Publishers.

PICTURES THAT PREACH; by Charles Nelson Pace, The Abingdon Press, Publishers.

THE CHRIST OF THE INDIAN ROAD; by E. Stanley Jones, The Abingdon Press, Publishers.

CHRIST AT THE ROUND TABLE; by E. Stanley Jones, The Abingdon Press, Publishers.

SHELTON OF TIBET; by Flora Beal Shelton, Doubleday, Doran & Co., Inc., Publishers. (Successors to Geo. H. Doran Co.)

STEWARDSHIP FOR ALL OF LIFE; by Luther E. Lovejoy, Methodist Book Concern, Publishers.

EPOCH MAKERS OF MODERN MISSIONS; by Archibald McLean, Fleming H. Revell Co., Publishers.

ACROSS BORDERLINES, (Volume 2, Books of Goodwill) by Florence Brewer Boeckel, National Council for Prevention of War, Washington, D. C., Publishers.

TRAINING IN WORSHIP; by Cynthia Pearl Maus; Christian Board of Publication, St. Louis, Mo.

SERVICES FOR THE OPEN; Laura L. Mattoon and Helen D. Bragdon; Century Company, New York.

STORY WORSHIP PROGRAMS AND MORE STORY WORSHIP PROGRAMS; by Stowell; George H. Doran Company, New York.

DRAMATIZED BIBLE STORIES AND DRAMATIZED MISSIONARY STORIES; by Russell; George H. Doran Company, New York.

RECORDS

The records of the Instrumental Preludes that are obtainable are:

"LARGO" from New World Symphony—Dvorvak

Brunswick Record	No. 3137 Orchestra (Going Home)
Columbia Record	No. 67001D Orchestra
Victor Record	No. 6236 Philadelphia Symphony Orchestra

"TRAUMEREI"—Schumann

Brunswick Record	No. 15091 Orchestra
	No. 15006 Violin (Max Rosen)
	No. 3262 Violin (Fradkin)
Columbia Record	No. 2045M 'Cello (Salmond)
	No. 7020M 'Cello (Casals)
Victor Record	No. 600 Violin (Elman)
	No. 1178 'Cello (Casals)
	No. 45102 'Cello (Kindler)
	No. 19854 String Ensemble

"SILENT NIGHT"

Brunswick Record	No. 2960 Fradkin Trio (String)
	No. 3701 Chimes
	No. 73010 Violin and Organ
	No. 53015 Organ and Church Bells
Columbia Record	No. 781D Chimes, Organ, Brass Quartette
Victor Record	No. 19820 Victor Salon Orchestra
	No. 20298 Organ
	No. 19822 Neapolitan Trio (Violin, Harp, Flute)

"MEDLEY OF CHRISTMAS HYMNS"

Victor Record	No. 19822 Harp

"LARGO" from Xerxes—Handel

Columbia Record	No. 7053M 'Cello (Casals)
Victor Record	No. 6184 Violin (Kreisler)

"Serenade"—Schubert

Victor Record	No. 6095 Violin (Elman)
	No. 16995 Neapolitan Trio

"The Palms"—Fauré

Victor Record	No. 19967 Pipe Organ

"Melody in F"—Rubenstein

Brunswick Record	No. 15098 Piano
Victor Record	No. 1178 'Cello (Casals)
	No. 45096 'Cello (Kindler)
	No. 45052 Victor Herbert Orchestra

"Spring Song"—Mendelssohn

Columbia Record	No. A2633 Trio (Flute, 'cello, harp)
Victor Record	No. 892 Violin (Zimbalist)
	No. 45186 Victor Herbert Orchestra
	No. 20195 Florentine Quartette

"With Verdure Clad" from the Creation—Haydn

Columbia Record	No. A3156 Orchestra

"America The Beautiful"

Columbia Record	No. A3111 Band

"Prayer" from Cavallieria Rusticana—Mascagni

Brunswick Record	No. 2368 Orchestra
	No. 50067 Orchestra
Columbia Record	No. 7022M Orchestra
Victor Record	No. 20011 Victor Concert Orchestra
	No. 45186 Victor Herbert Orchestra

"Angels' Serenade"—Braga

Columbia Record	No. 850D Cherniavsky Trio

"Sonata Pathetique"—Beethoven

Columbia Record	No. 67268D Piano

"Andante Religioso"—Thomé

Columbia Record	No. 7097M 'Cello (Squire)

COSTUMES

Costumes for pageants, plays, etc., need not be expensive. One church costume committee developed an unusual wardrobe of beautiful costumes by dyeing old muslin and sheets.

Patterns for costumes, including surplices, Greek gowns, etc., can be obtained from the pattern department of any dry goods store. Advertisements

in magazines with brilliantly colored pictures of orientals, peasants, etc., are very good sources of costume ideas. An excellent book on costumes is "Zur Geschichte der Costume," which is used in the art departments of Public Schools, and found in many Public Libraries. It is written in German, but pictures are very suggestive.

The Dennison Manufacturing Company publishes a booklet, "How to Make Crepe Paper Costumes" (10c) which contains helpful ideas, especially one illustration for the Goddess of Liberty (the crown is incorrect). Made from cloth (Flag Etiquette prevents draping the flag) the costume is less perishable. The burning torch of the Goddess of Liberty can be represented by wrapping a flashlight with gold crepe paper, fringed and protruding beyond the light end.

PAGEANT PROPERTIES

CYCLORAMA: The cyclorama, a curtain which completely surrounds the platform, can be made by sewing together, lengthwise, strips of unbleached muslin. It is hung on long rods or pieces of scantling, and should extend from the top to the floor of the platform, hanging in loose folds. At a place near the ends and at the center, the strips should be lapped about 6 or 8 inches and sewed together at the top only a short distance (2 or 3 feet) so that entrances and exits can be made through the cyclorama. Unbleached muslin gives a good neutral color for the cyclorama but if another color is desired it can be easily dyed. Old sheets may be sewed together and dyed to make a cyclorama.

CHAIR COVERS: Chair covers are made from natural linen or other material. Measure the backs of chairs and make a simple slip (like a pillow slip) the size to slip over the chair back.

CATHEDRAL CANDLES: Cathedral candles can probably be rented from a local florist.

HALO REFLECTOR: To make a halo reflector, take a large sheet of cardboard; with a compass, lay out a circle 12 inches in diameter; and cut out the disc. On this disc lay out another circle 8 inches in diameter, having the same center as the disc. Paint this inner disc black, with India ink, or paste a disc of dull black paper over it. Cover the outer ring with thin glue and sprinkle powdered, silver tinsel over it. When the glue dries the excess tinsel can be shaken off and the reflector is complete. Powdered tinsel can be procured from a dealer in Commercial Artists' Supplies. A one ounce package is sufficient.

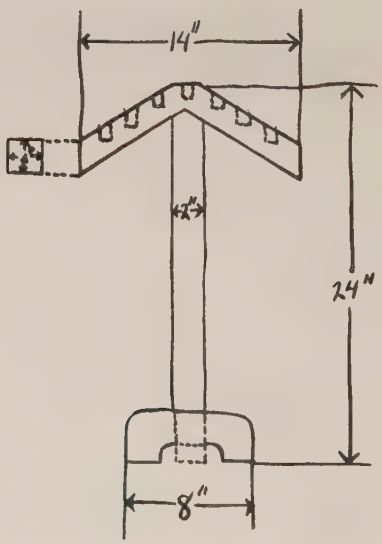
FLAG POLE: The flag pole suggested in Service No. 9, to be used in any flag raising Service, should be about 8 or 10 feet long and about 1½ to 2 inches in diameter. A base wide enough and heavy enough to prevent toppling is fastened on one end. Small pulleys (½ inch diameter) on

wood screws are placed near the top and bottom of the pole on two sides. The top and bottom pulleys are connectd with an endless belt made of staging cord or light chain. The flags are attached to these cords, and can be raised or lowered.

CROSS: The Cross suggested in several services is about four or five feet high and is made from pieces of wood about 6 inches wide. A Cross about 6 inches thick is more trouble to make than a simple Cross but it gives a more realistic effect. A base of heavy wood about 16 inches square is nailed to the Cross to keep it from falling. Small holes can be cut in this base to serve as standards for the flags in Service No. 42.

PEDESTAL FOR GODDESS OF LIBERTY: A short stepladder (steps to back) draped with unbleached muslin or sheets will serve as a very good pedestal for the Goddess of Liberty, in Service No. 40.

SEVEN-BRANCHED CANDLESTICK: When a seven-branched candlestick was not available, a department made one like the illustration. It is made



Seven Branched Candlestick

of 2 inch stock, and the holes for the candles are ¾ inch in diameter and 1 inch deep. In the illustration only one half of the base is shown complete. The other half is exactly like it and is indicated in the illustration by dotted lines. When the candlestick is finished, gild it.

LIGHTING

Electric lights have become so universal that the appliances described can be used in most churches. However, since there are still communities which do not have electric lights, ways have been included which will allow churches in these communities to get the same effects that can be obtained with ordinary electric lights.

SPOTLIGHT: An automobile spotlight operated from a 6-volt storage battery can be used where a spotlight is suggested. A focusing flashlight may also be used where a small spot is desired. If the spotlight covers too large an area it can be "stopped down" by covering the lense with a piece of cardboard or heavy paper with a hole of the proper size cut in it. In order to connect the light with the storage battery, clips can be obtained from any battery station, radio dealer, or from the mail order houses.

FLOOD LIGHTS: The most satisfactory flood light may be made by building a box which has an open face 20 x 24 inches (outside dimensions), 10 inches deep, and the back about 10 x 24 inches. The top and bottom should have some small holes cut in them to allow warm air to escape. Line the box with asbestos paper and paint the inside with aluminum paint to serve as a reflector. In order to accommodate color screens, pieces of angle iron (or bent sheet metal) should be fastened across the top and bottom of the open face so as to form a slot about ¾ inch wide. A five hundred watt lamp is used with this device. This lamp requires a "mogul" base which is obtainable from most electrical dealers. Should it be impossible to get this lamp and base, three two hundred watt lamps may be substituted for it. If such substitution is made, space the lamps at equal intervals on the back.

Another means of making a flood light: fastening along a piece of scantling several (3 or more) 100 watt lamps with conical, metal lamp shades behind them. The color screens may be made the proper size and fastened over the lamp and shade.

Where regular current is not available, flood lights may be made by using old automobile headlights, with a storage battery. These headlights can probably be reasonably obtained from the auto junk dealer. Color screens can be made just to fit these lights.

COLOR SCREENS: Color screens are made from colored sheet gelatine which comes in twenty different shades of color:

No. 74 Dark Purple, No. 66 Steel Blue, No. 30 Pure Red, No. 14 Pink, No. 70 Medium Purple, No. 50 Dark Green, No. 26 Dark Red, No. 10 Dark Amber, No. 58 Medium Blue, No. 46 Medium Green, No. 22 Medium Red, No. 6 Amber, No. 62 Dark Blue, No. 42 Light Green, No. 18

Light Red, No. 2 Straw, No. 54 Light Blue, No. 38 Dark Magenta, No. 34 Medium Magenta, No. 0 Frosted. This sheet gelatine may be obtained from the National Theatre Supply Company, which has offices in all principal cities, or perhaps the local electrical dealer can procure it for you.

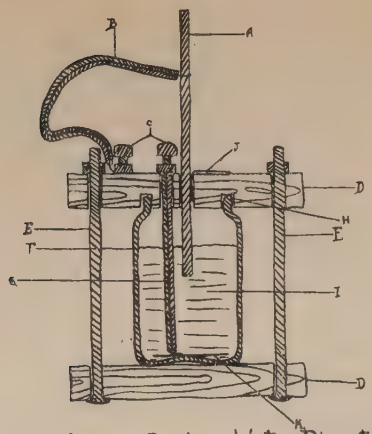
Sheet Gelatine is quite fragile and must be handled carefully to prevent tearing. In order to protect it, when in use, cut two pieces of chicken wire slightly larger than the piece of gelatine, put the gelatine between them and bend the wire, (which projects) over to the other side of the sheet. As the gelatine comes in 20 x 24 inch sheets it will take a whole sheet for the box flood light described above. Make a frame for these screens (for the box flood light) from thin strips of wood, about ¾ inch wide and ¼ inch thick. A frame should be made for both sides of the sheet. Where the other types of flood lights are used one sheet will make about three screens. The protecting wire in these screens can be hooked over the shade or lense and a frame is unnecessary.

Illuminated Cross: In Service No. 50 an illuminated cross is suggested. This can be made by cutting a Cross 23 inches high, with cross-arms 16 inches across, in a piece of heavy cardboard or wall-board, having dimensions of 20 x 24 inches. The width of the upright and cross-arms should be 1½ inches, and the top of the cross-arm should be 5 inches below the top of the Cross. This cardboard screen can be slipped into the flood light in the same manner as a color screen. If the box flood light has not been built, place a strong light in a box behind this screen. The flood light can be set upon a tall step ladder or suspended from the ceiling by ropes, so that the Cross will shine through the cyclorama at the proper place.

Dimmer: A simple dimmer can be obtained by making a water rheostat. This rheostat is made as follows:

Materials:

2—1 inch blocks 5 x 7 inches.
2—⅜ inch carriage bolts 7½ inches long.
1—¼ inch metal rod, 8 inches long.
(An old curtain rod).
1—Pint Mason fruit jar.
1—2 inch metal disc (Copper preferred).
1—Piece No. 14 insulated wire, 8 or 10 inches.
1—Piece flexible insulated wire, 8 inches.
1—2 inch piece spring steel ¼ inch wide.
(An old clock spring).
2—Binding posts.
1—Extension light cord without socket.



Cross-Section. Water Rheostat.

LEGEND OF DIAGRAM

A—Metal Rod 8″ x ¼″.
B—Flexible Insulated Wire.
C—Binding Posts.
D—Wood Blocks 7″ x 5″ x 1″.
E—Carriage Bolts 7½″ x ⅜″.
F—Pint Mason Jar.
G—No. 14 Insulated Wire.
H—Circular Groove ¼″ x ⅜″ deep.
I—Salt Solution.
J—¼″ Steel Spring.
K—2″ Metal Disc.

Find the exact center of one of the blocks and with a compass inscribe two circles (2⅛ in. diam. and 2 13/16 in. diam.) about it. With a sharp knife score deeply around each circle. Then cut out the wood between them to a depth of about ¼ to ⅜ inch. This will then fit over the top of the jar without slipping. Drill a ⅜ inch hole in the center of the block, another between the center hole and the ring, and in each of two diagonal corners. ⅜ inch holes are then drilled in the corners of the second block to match the first block, so that they may be bolted together. Drive the bolts through the second block until the heads are flush with it. Heat the piece of spring until it can be bent (without breaking) at almost a ninety degree angle, about ¾ inch from one end. As soon as the bend is made quench the spring in water in order to restore the temper of the steel. Place the ¾ inch end of the spring into

the center hole of the block (opposite side from ring) and tack the other end down with staples. Strip off about ¾ to an inch of the insulation from the No. 14 wire, and solder the wire to the metal disc. Bend the wire at right angles to the disc and run the other end through the remaining hole near the center of the block (ring toward disc). Fill the jar about two thirds full of water and dissolve a pinch of salt in it so that it will conduct the electric current. The amount of salt depends upon the amount of current to be used and can best be determined by experimenting. Place the jar on the second block and place the metal disc inside the jar at the bottom. Place the other block on the jar, with the bolts running through the holes at the corners. The top of the jar will fit in the ring in the block. Tighten the nuts on the bolts. Slide the rod through the center hole of the block until it touches the disc at the bottom of the jar. Solder the flexible wire to the rod just above the block, and fasten the other end to a binding post. Fasten the wire, from the disc, to the other binding post and the rheostat is ready for use. The rheostat is placed in series with the lighting circuit. If a circuit, already installed, is to be dimmed (such as house lights), the rheostat can be placed in series with it by removing a fuse plug and screwing the plug of the extension cord in its place, with the free ends of the cord attached to the binding posts on the rheostat. If cartridge fuse plugs are used instead of screw plugs: remove the plug on the extension cord and place the bare wires in the fuse clips and hold them in place with a burned out fuse cartridge. The rheostat is operated by raising or lowering the rod. The nearer the rod is to the disc the brighter the light and vice versa. If the rod works stiffly, put a drop or two of oil on the spring where it touches the rod.

If 6 volt storage battery lights are used, a 6 volt, radio filament rheostat can be connected in series with the lights to act as a dimmer. This rheostat can be purchased from any dealer in radio parts or from the mail order houses.

Music Section

Preludes

Special Hymns

Arias

Responses

OFFERING—PRAYER SONG

(To be sung with bowed heads)

Biess our off-'ring, lov - ing Fa-ther, As we pledge to serve Thee, now;

We do seek Thy love and fa - vor, As in pray'r we hum-bly bow. A - men.

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HE, THE LORD OUR GOD

(From the Oratorio, "Elijah")

MENDELSSOHN

f

cres.

dim.

BENEDICTION HYMNS

THE GRACE OF OUR LORD JESUS CHRIST

* * *

Benediction — A. T. Schauffler

p — *p* — *p* *cres.*

The grace of our Lord Jesus Christ, The love of God the Fa-ther, And the com-

dim. — *m* — *f* — *pp*

munion of the Ho - ly Spir - it, Be, and a - bide with us all. A - men.

LORD, AT THIS CLOSING HOUR

Eleazor T. Fitch — Boylston — Lowell Mason

1. Lord, at this clos - ing hour, Es - tab - lish ev - 'ry heart Up-
2. Peace to our breth - ren give; Fill all our hearts with love; In
3. To God, the on - ly wise, In ev - 'ry age a - dored, Let

on Thy word of truth and pow'r, To keep us when we part.
faith and pa tience may we live, And seek our rest a - bove.
glo - ry from the Church a - rise, Thru Je-sus Christ our Lord. A - men.

Monk — CLOSING CHANTS — * * *

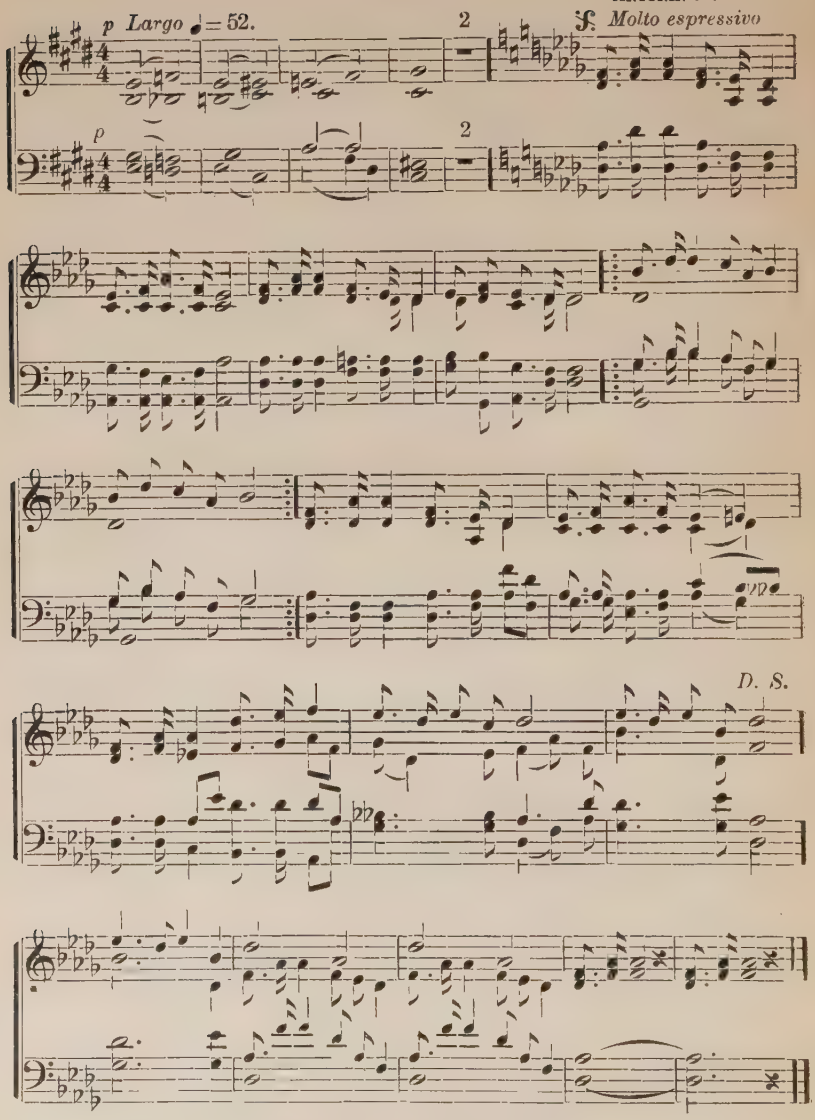
The *Lord* bless us and keep us; { The Lord make / His face shine / upon us, *and* be } gracious un - to us.

{ The Lord lift up / His *coun*tenance } up - on us, *and* give— us— peace.

LARGO

(From "New World Symphony")

ANTONIN DVORAK



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GIVE OF YOUR BEST TO THE MASTER

H. B. G. MRS. CHARLES BARNARD

1. Give of your best to the Mas - ter; Give of the strength of your youth;
2. Give of your best to the Mas - ter; Give Him first place in your heart;

REF.–*Give of your best to the Mas - ter; Give of the strength of your youth;*

FINE.

Throw your soul's fresh, glowing ar - dor In - to the bat-tle for truth.
Give Him first place in your serv - ice, Con-se-crate ev - 'ry part.

Clad in sal-va-tion's full ar - mor, Join in the bat-tle for truth.

Je - sus has set the ex - am - ple; Dauntless was He, young and brave;
Give, and to you shall be giv - en; God His be - lov-ed Son gave;

rall. D. C.

Give Him your loyal de - vo - tion, Give Him the best that you have.
Grate-ful-ly seeking to serve Him, Give Him the best that you have. A-men.

GOD IS MY SONG

BEETHOVEN

Maestoso

f

THE LORD IS IN HIS HOLY TEMPLE

Response

ADAM GEIBEL

The Lord is in His Ho-ly Temple, The Lord is in His Ho-ly Temple, Let

all the earth keep silence, Let all the earth keep silence, Keep silence be-fore Him. Amen.

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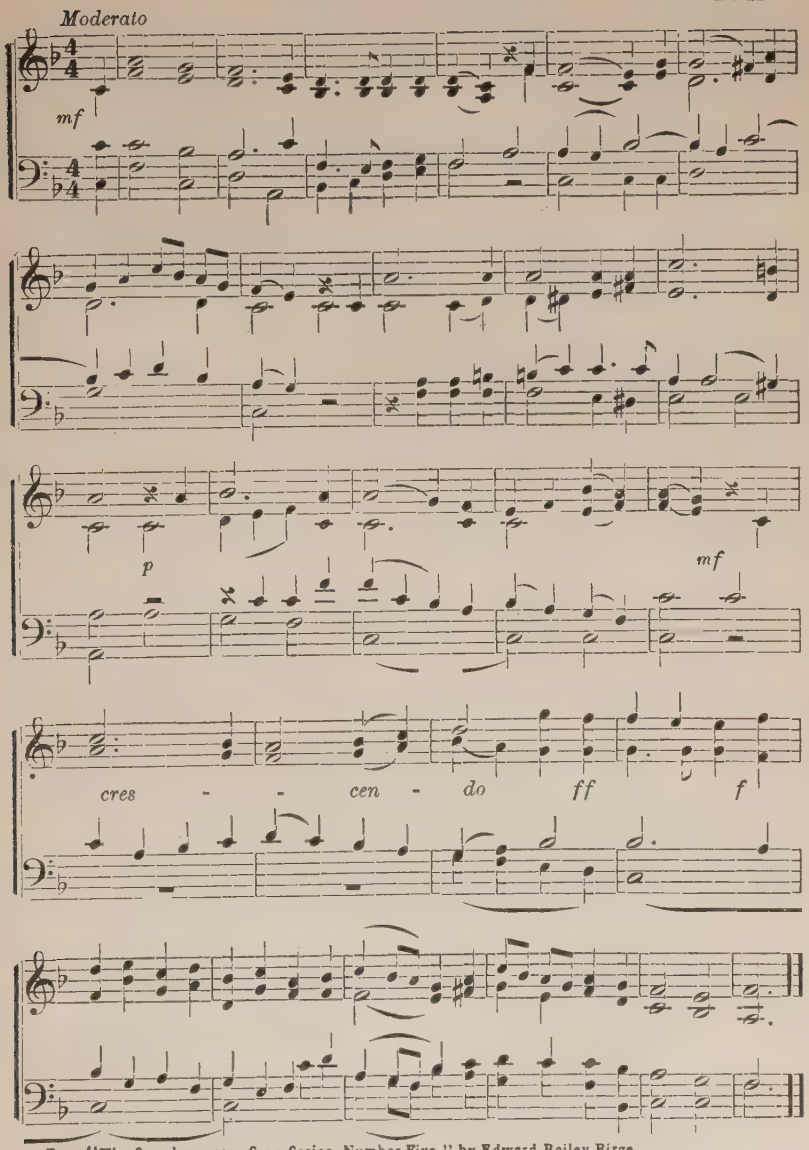
INCLINE THINE EAR

HIMMEL



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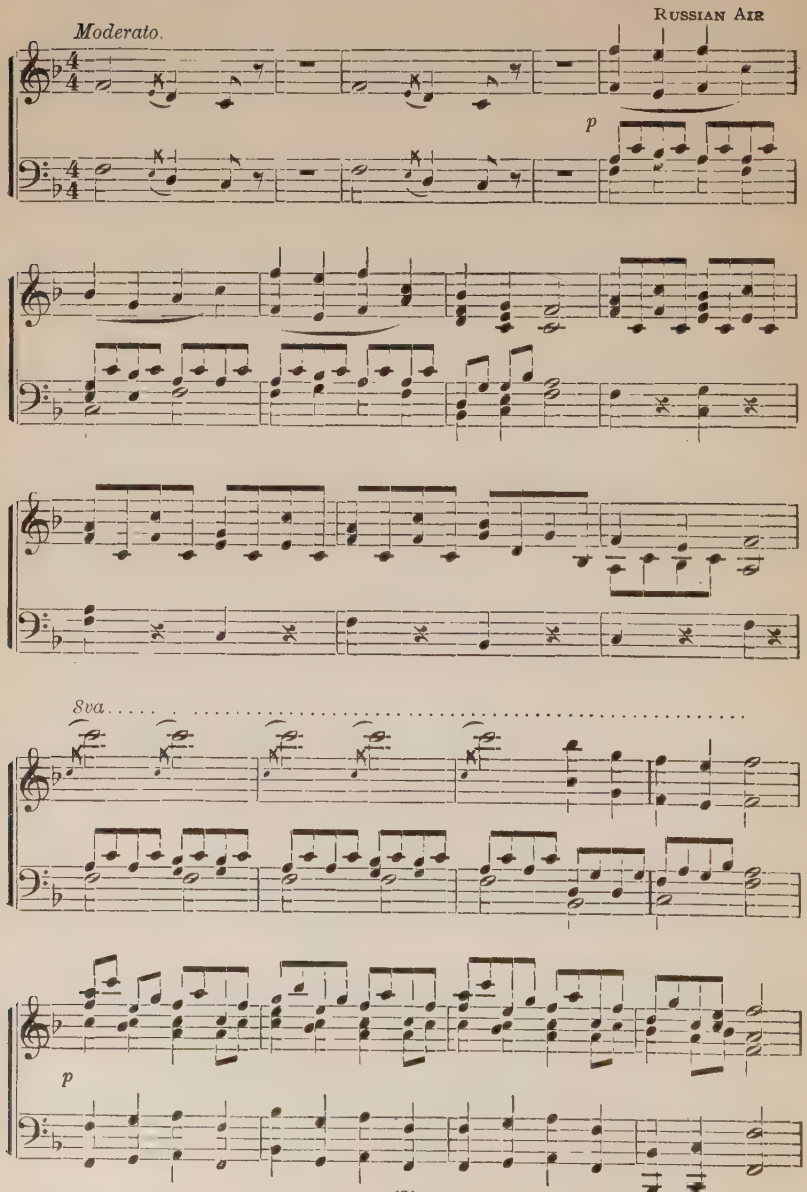
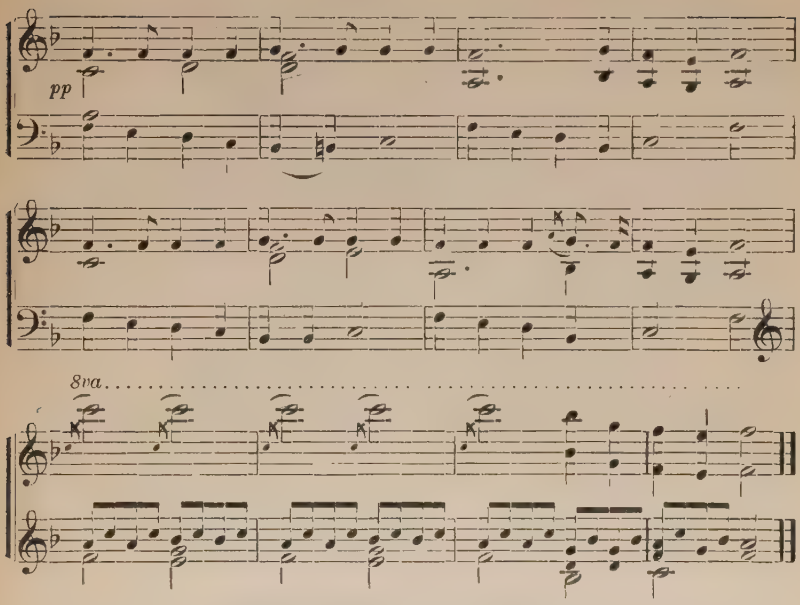
HARK THE VESPER HYMN IS STEALING

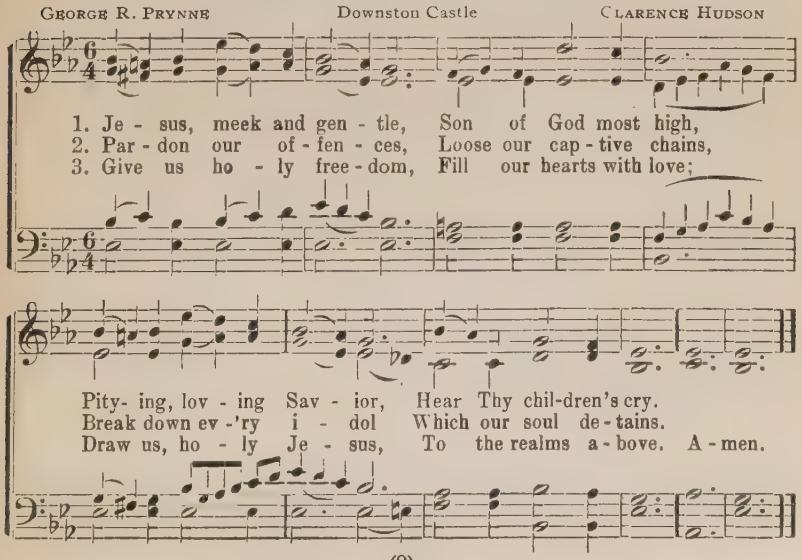


Hark the Vesper Hymn is Stealing



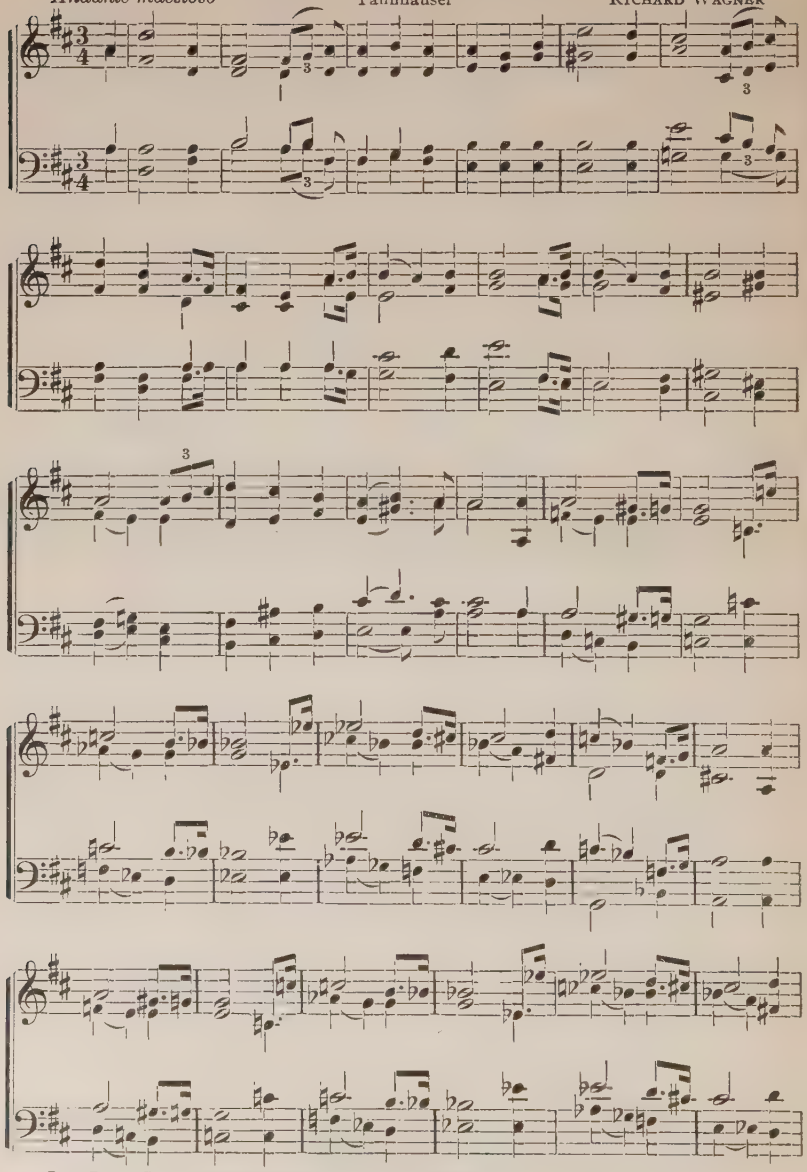
JESUS, MEEK AND GENTLE

George R. Prynne — Downston Castle — Clarence Hudson



PILGRIMS' CHORUS

Andante maestoso Tannhauser RICHARD WAGNER



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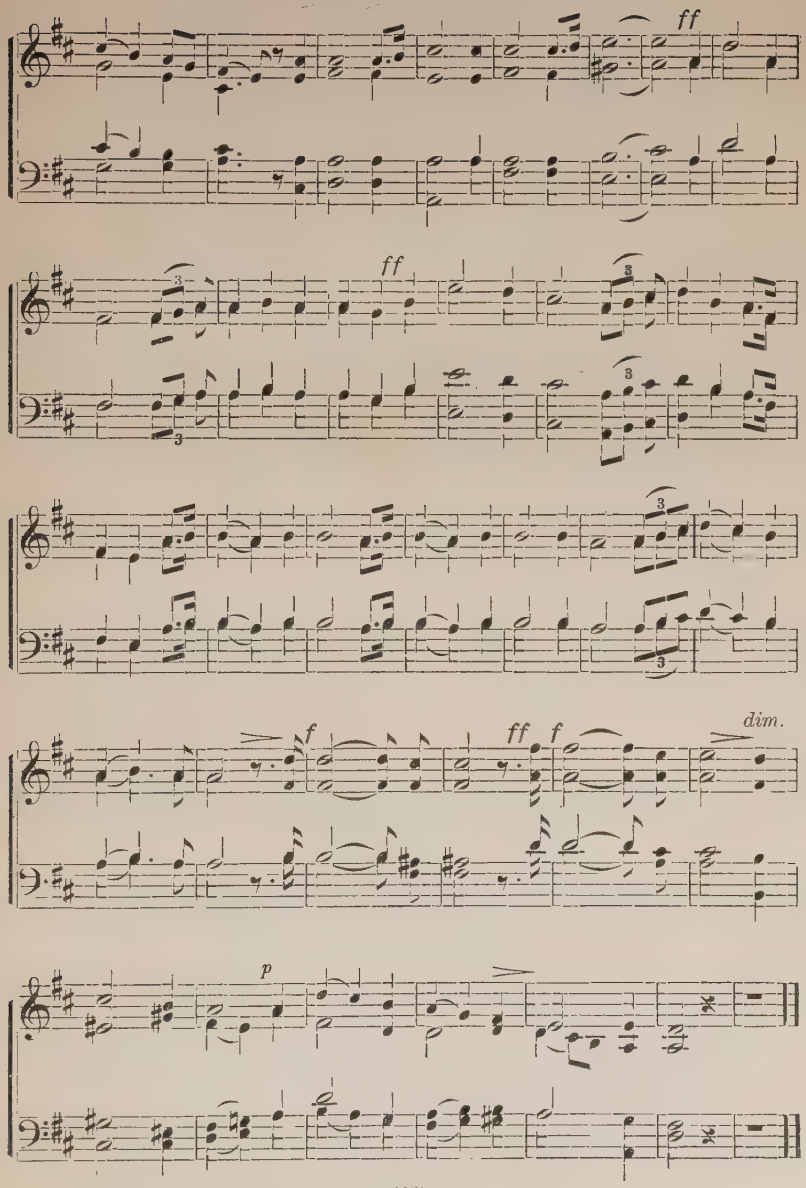
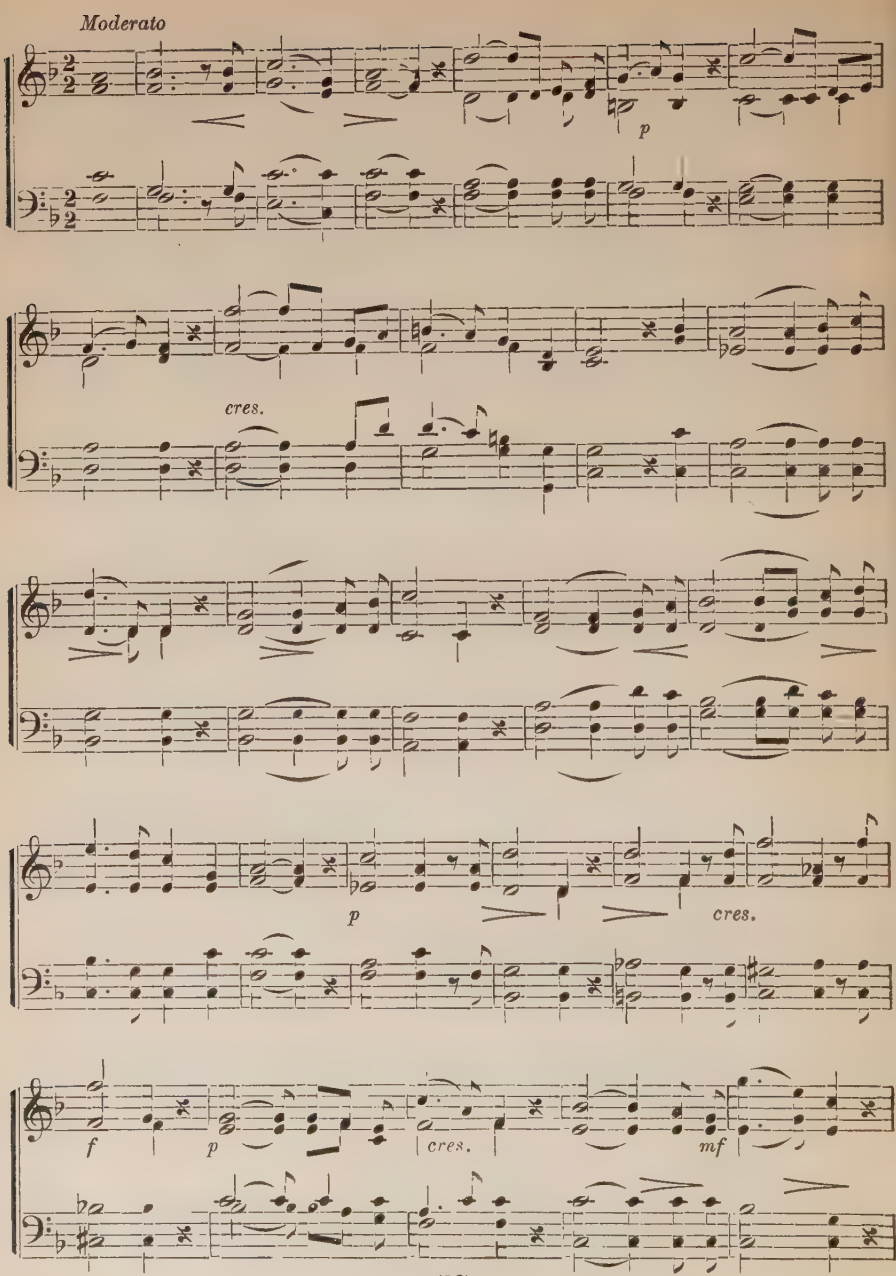
Pilgrims' Chorus

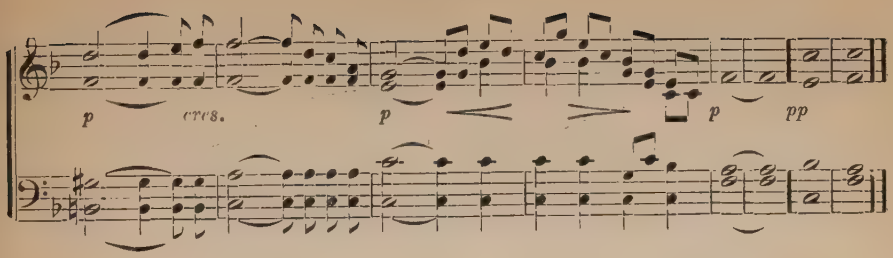


AVE MARIA

BACH-GOUNOD



Ave Maria



O LORD! CORRECT ME

G. F. HANDEL

Andante Larghetto

pp

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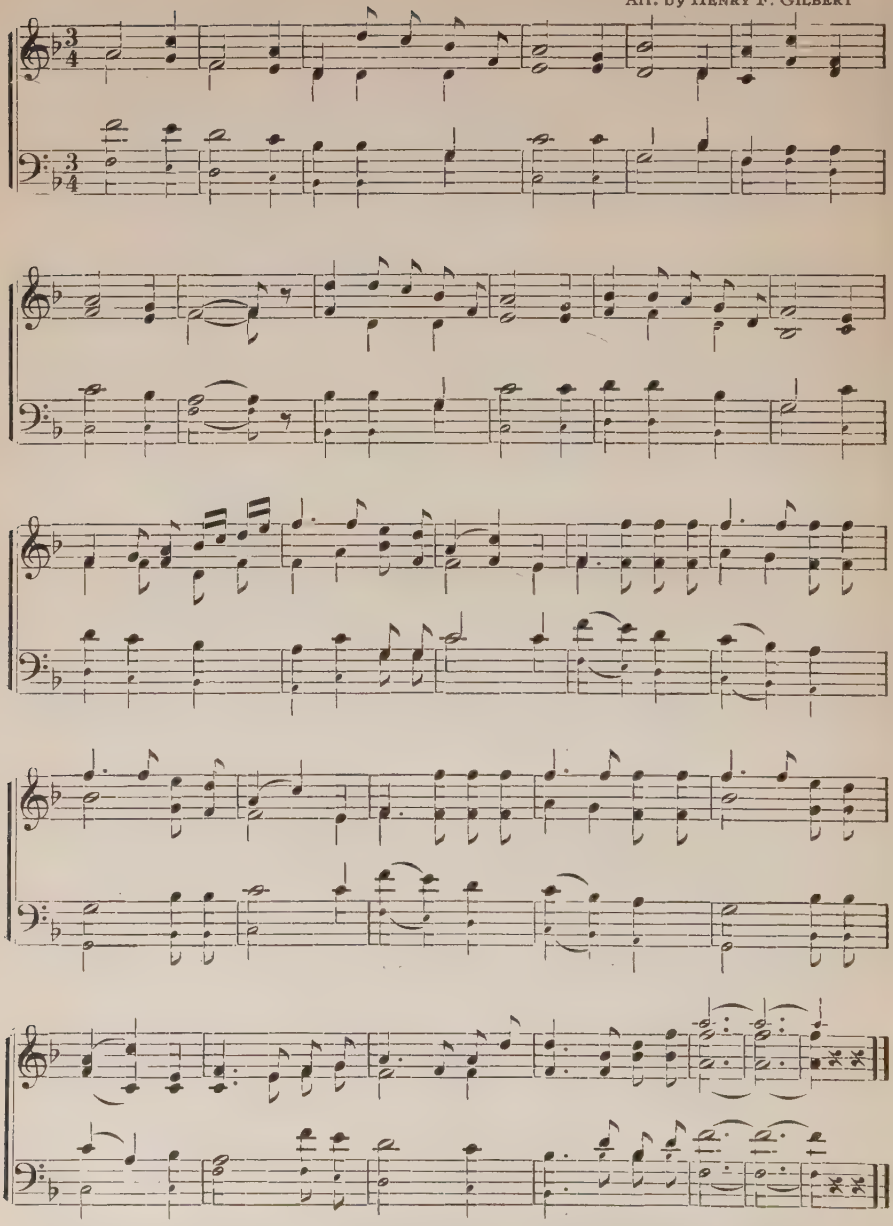
A PRAYER

From "Cavalieria Rusticana." PIETRO MASCAGNI
Arr. by HENRY F. GILBERT



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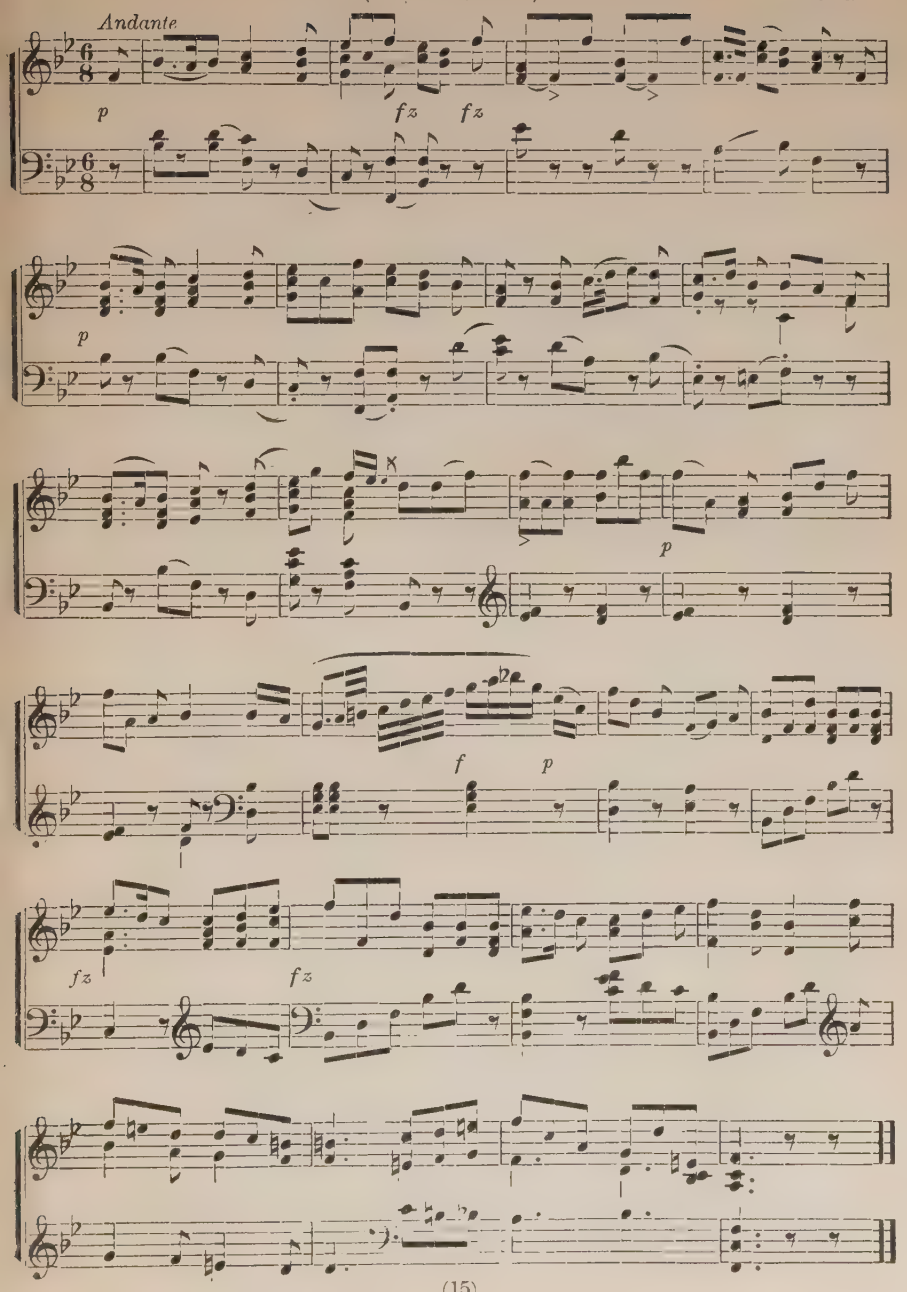
WITH VERDURE CLAD

(From The Creation)

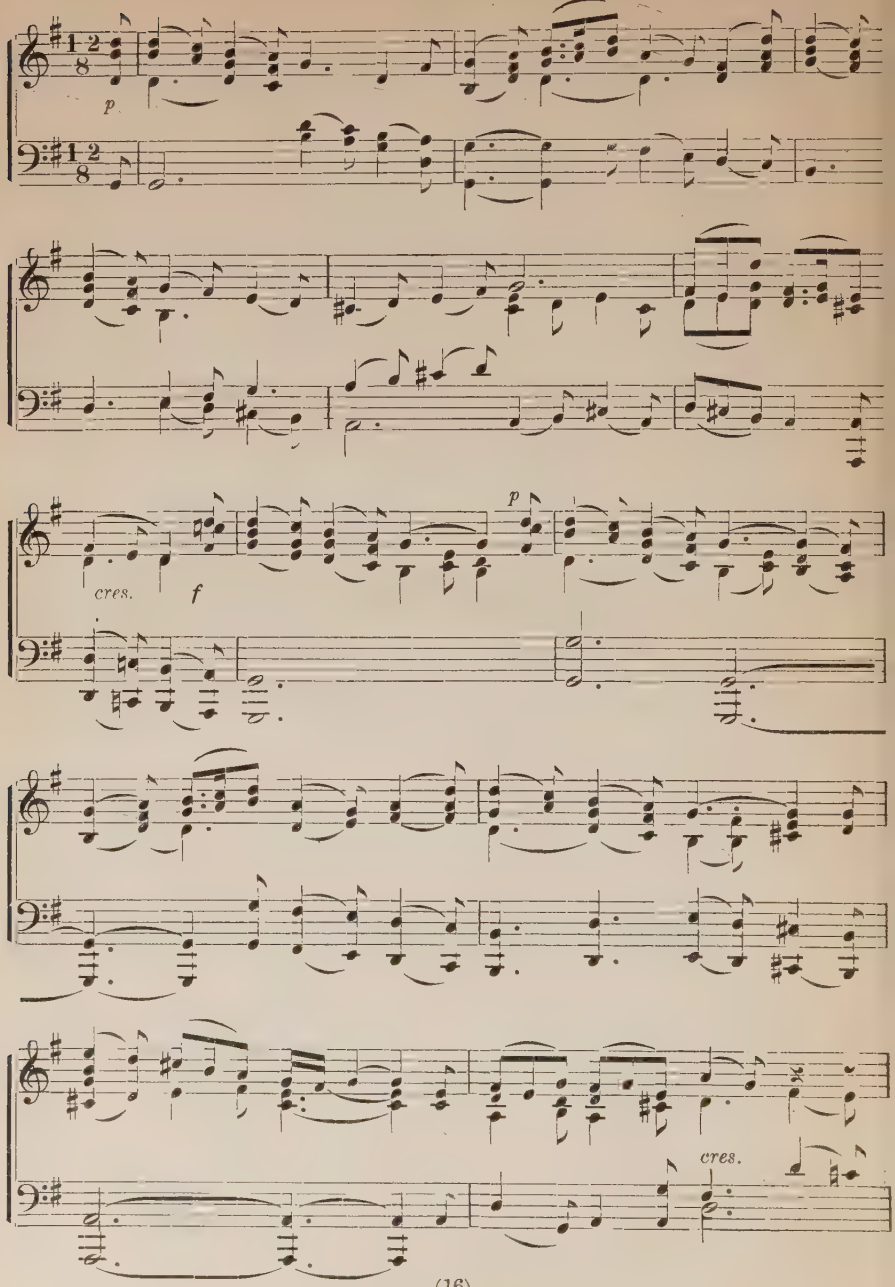
HAYDN



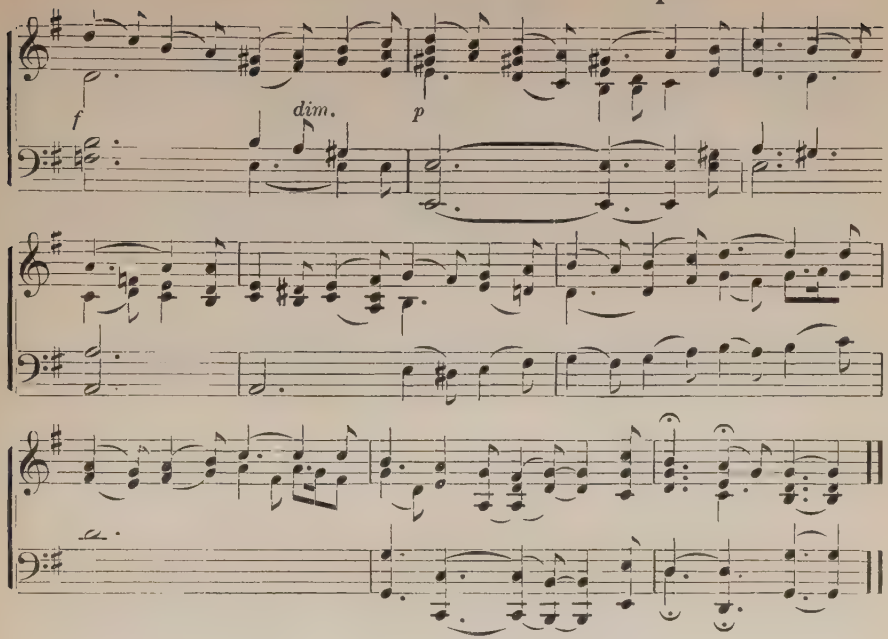
HE SHALL FEED HIS FLOCK LIKE A SHEPHERD

From Messiah

HANDEL

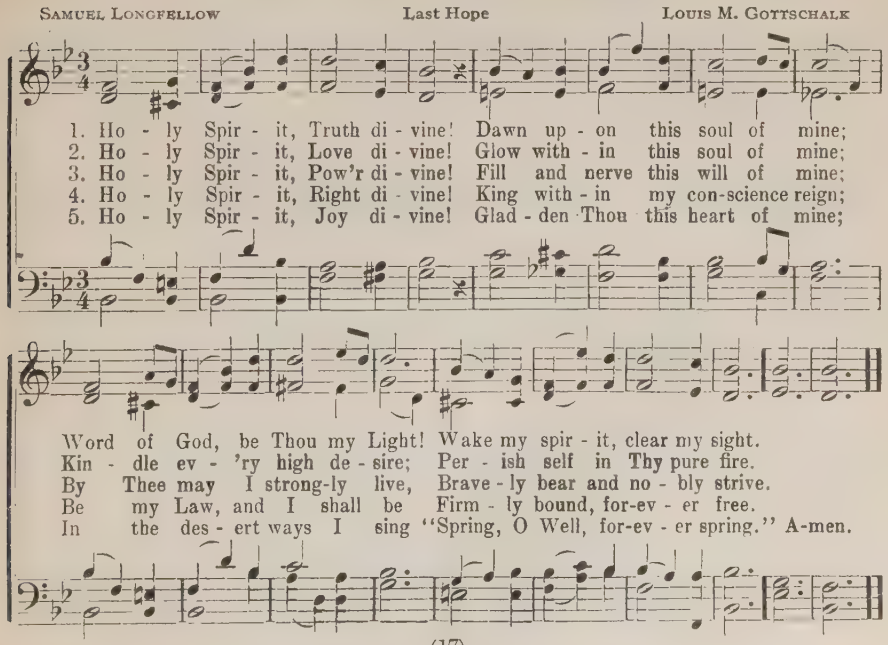


He Shall Feed His Flock Like a Shepherd



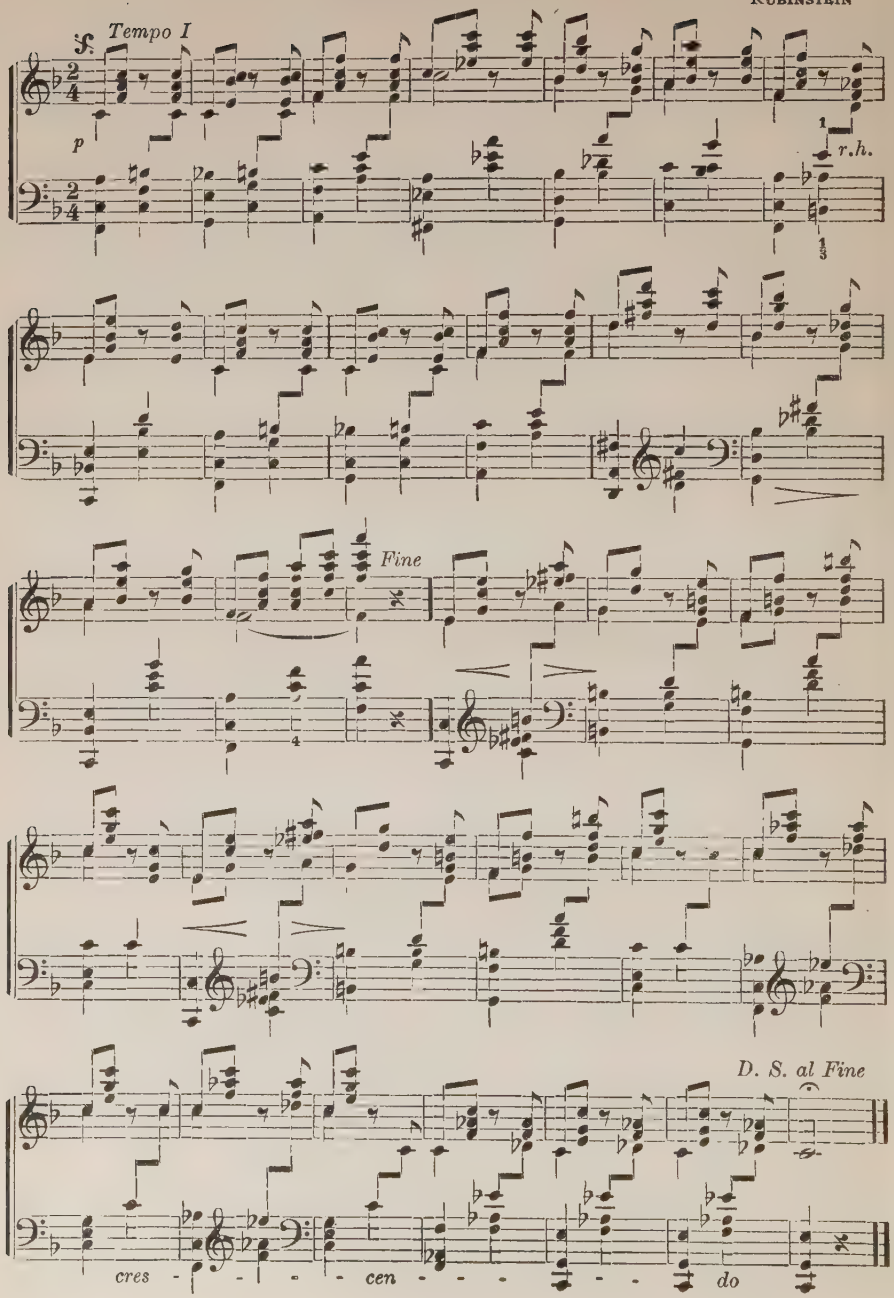
HOLY SPIRIT, TRUTH DIVINE

SAMUEL LONGFELLOW — Last Hope — LOUIS M. GOTTSCHALK



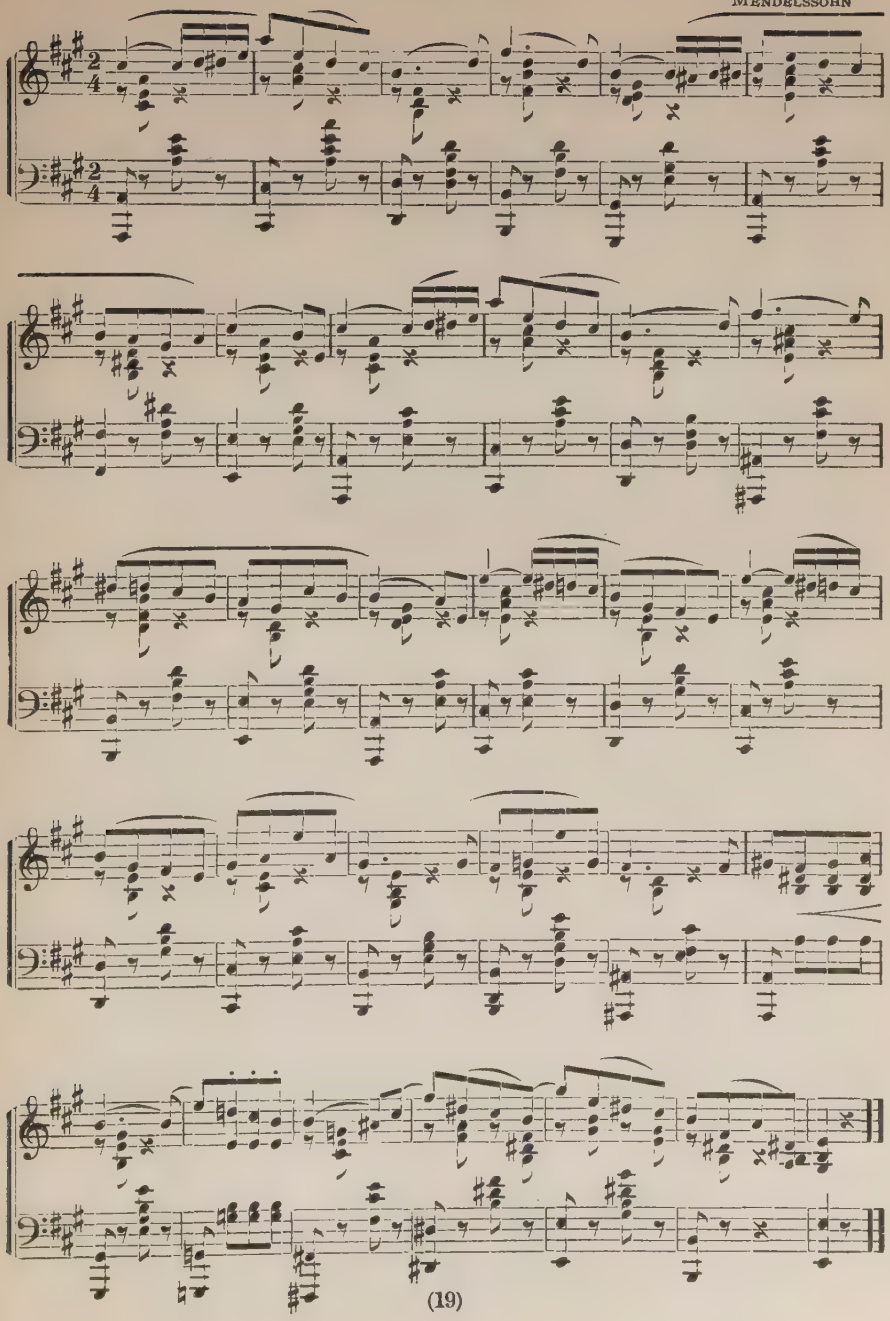
MELODY IN F

RUBINSTEIN



SPRING SONG

MENDELSSOHN



ANDANTE RELIGIOSO

FRANCIS THOME

Andante

p *e sostenuto*

p rall.

dolce e sostenuto

p

cres. *simile*

rall.

a tempo

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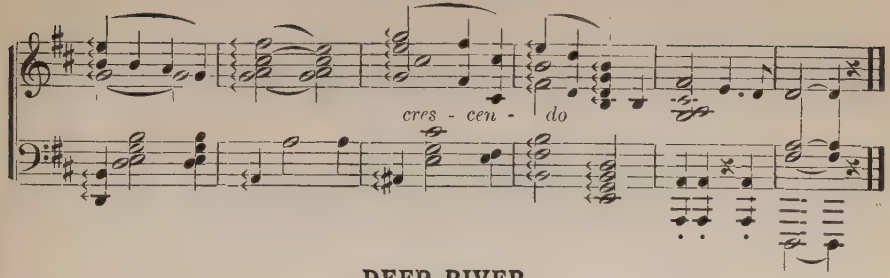
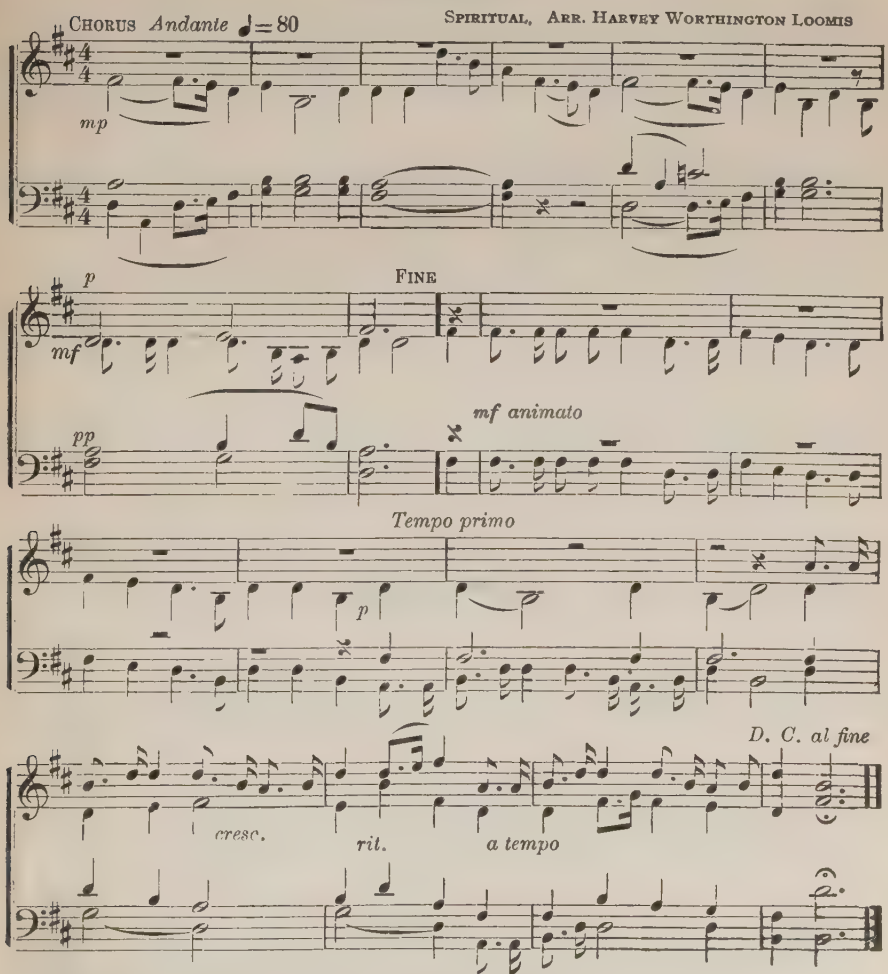
Andante Religioso



DEEP RIVER



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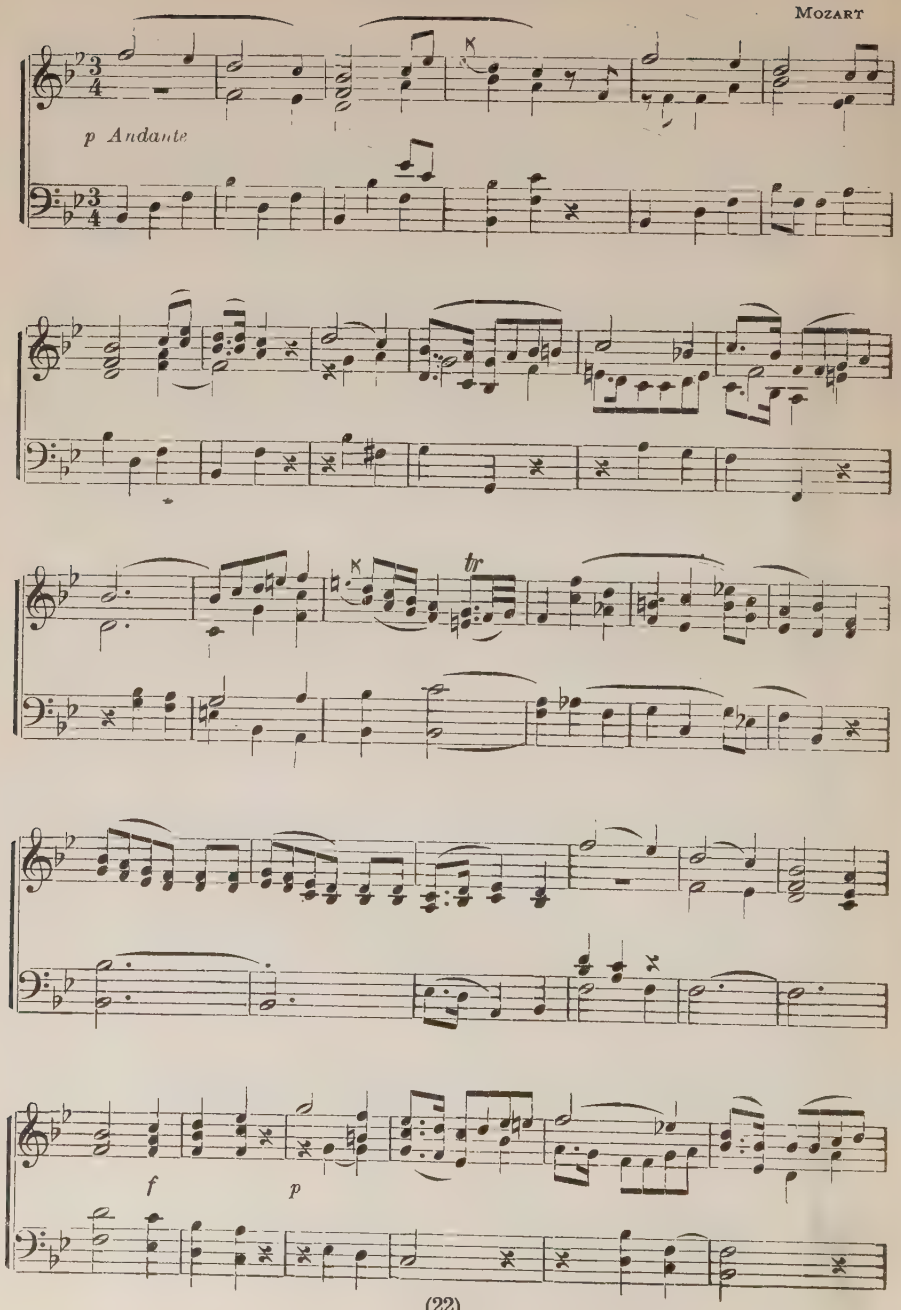
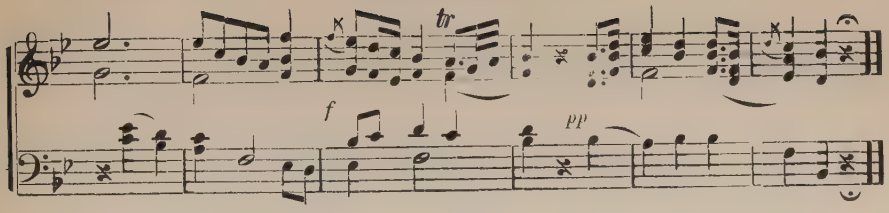
BENEDICTUS

MOZART

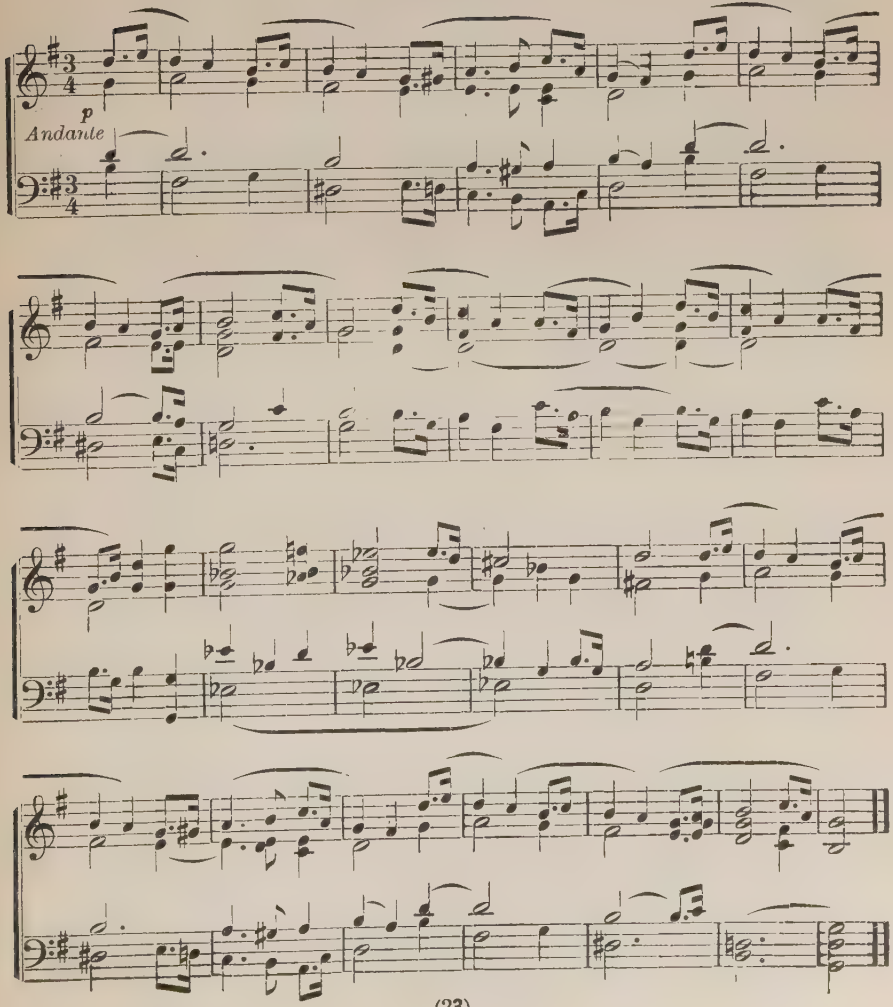


Benedictus



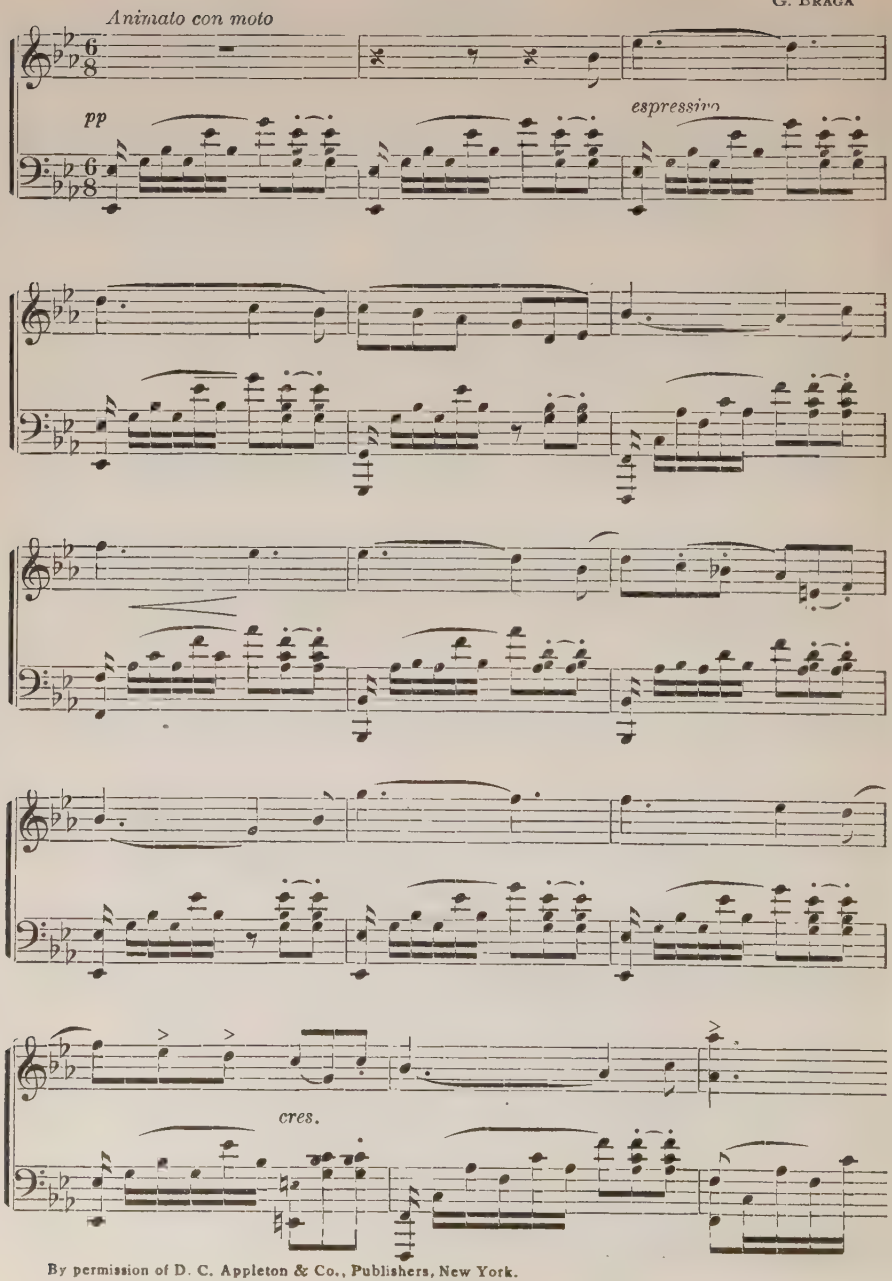
MELODY

BEETHOVEN



THE ANGELS' SERENADE

G. Braga



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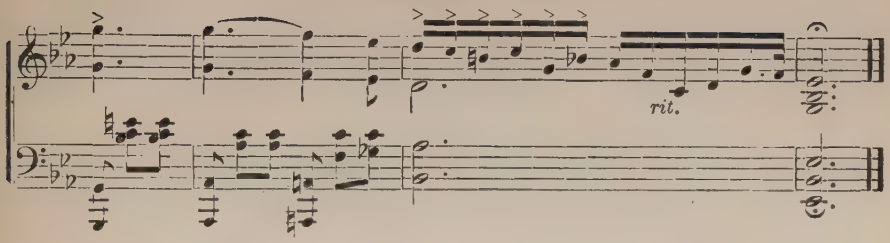


ADAGIO FROM SONATE PATHETIQUE Op. 13.

LUDWIG VON BEETHOVEN

Adagio cantabile

AVE MARIA

FR SCHUBERT

Lento

p

p

p

pp

ppp

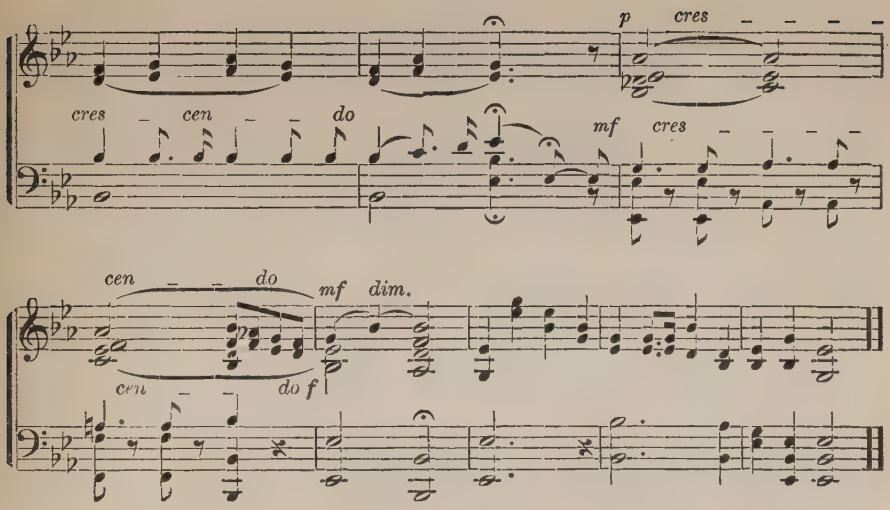
BATTLE PRAYER

HIMMEL

Moderato

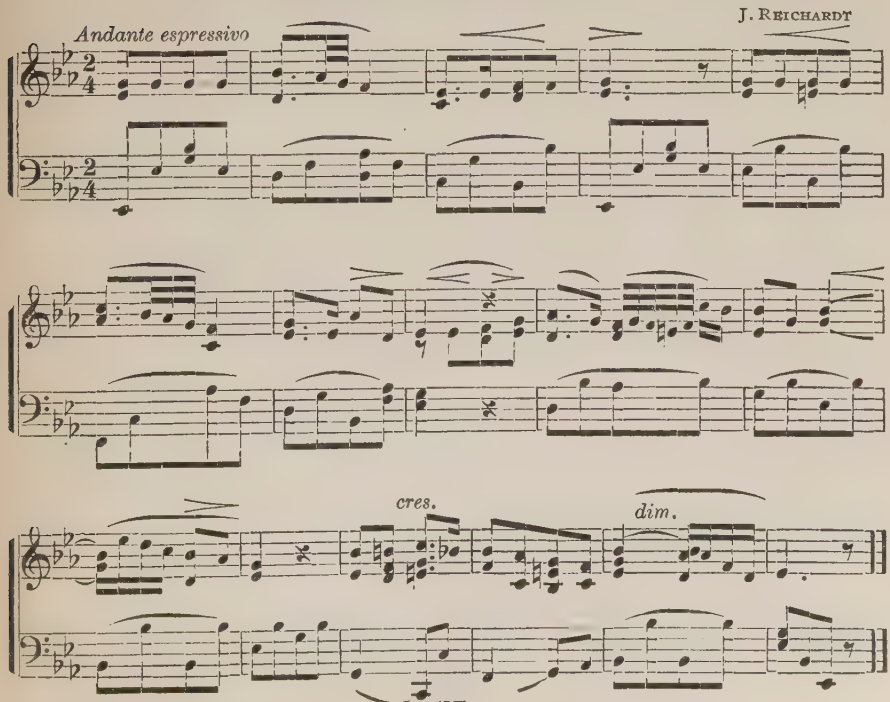
mf

Battle Prayer



IN THE TIME OF ROSES

J. Reichardt



SCHUBERT'S SERENADE

Ständchen

Moderato. Tempo rubato

pp

menti sempre stacc. e pp

mp *espressivo*

pp

pp

COULD YE NOT WATCH WITH ME?

From cantata: "The Crucifixion."

BASS SOLO

Andante ♩ = 84

JOHN STAINER

p

Could ye not watch with me one brief hour? Could ye not

cresc.

p

cresc.

Could Ye Not Watch With Me?

pit - y My sor - est need? Ah! if ye sleep while the

dim. *p*

tem - pests lower, Sure - ly My friends, I am lone in - deed.

dim.

HOLY BIBLE, BOOK DIVINE

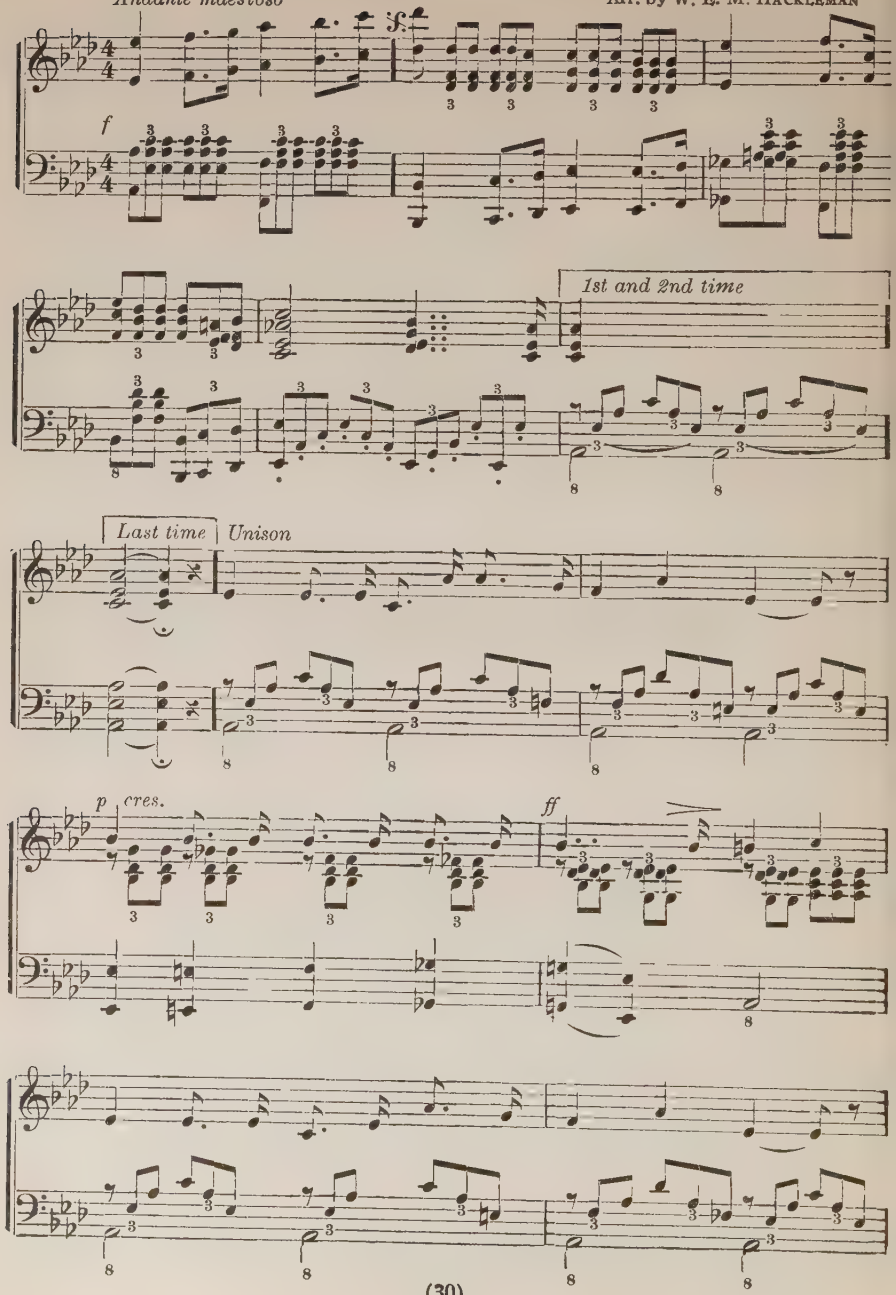
JOHN BURTON — Aletta — WM. B. BRADBURY

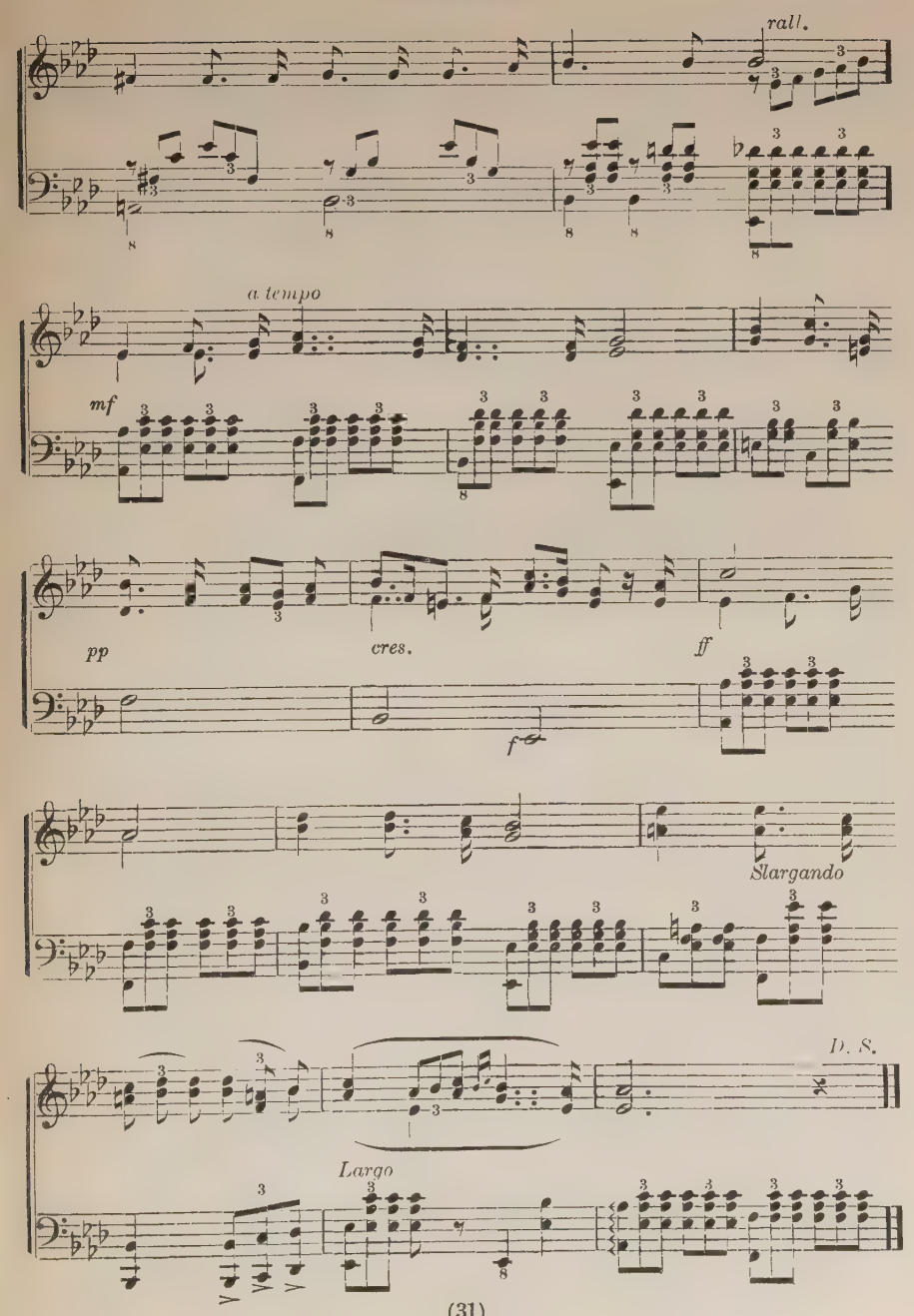
1. Ho - ly Bi - ble, book di - vine, Pre - cious treas - ure, thou art mine;
2. Mine to chide me when I rove, Mine to show a Sav - ior's love;
3. Mine to tell of joys to come, Light and life be - yond the tomb;

Mine to tell me whence I came, Mine to teach me what I am.
Mine art thou to guide my feet, Mine to judge, con - demn, ac - quit.
Ho - ly Bi - ble, book di - vine, Pre - cious treas - ure, thou art mine.

THE PALMS

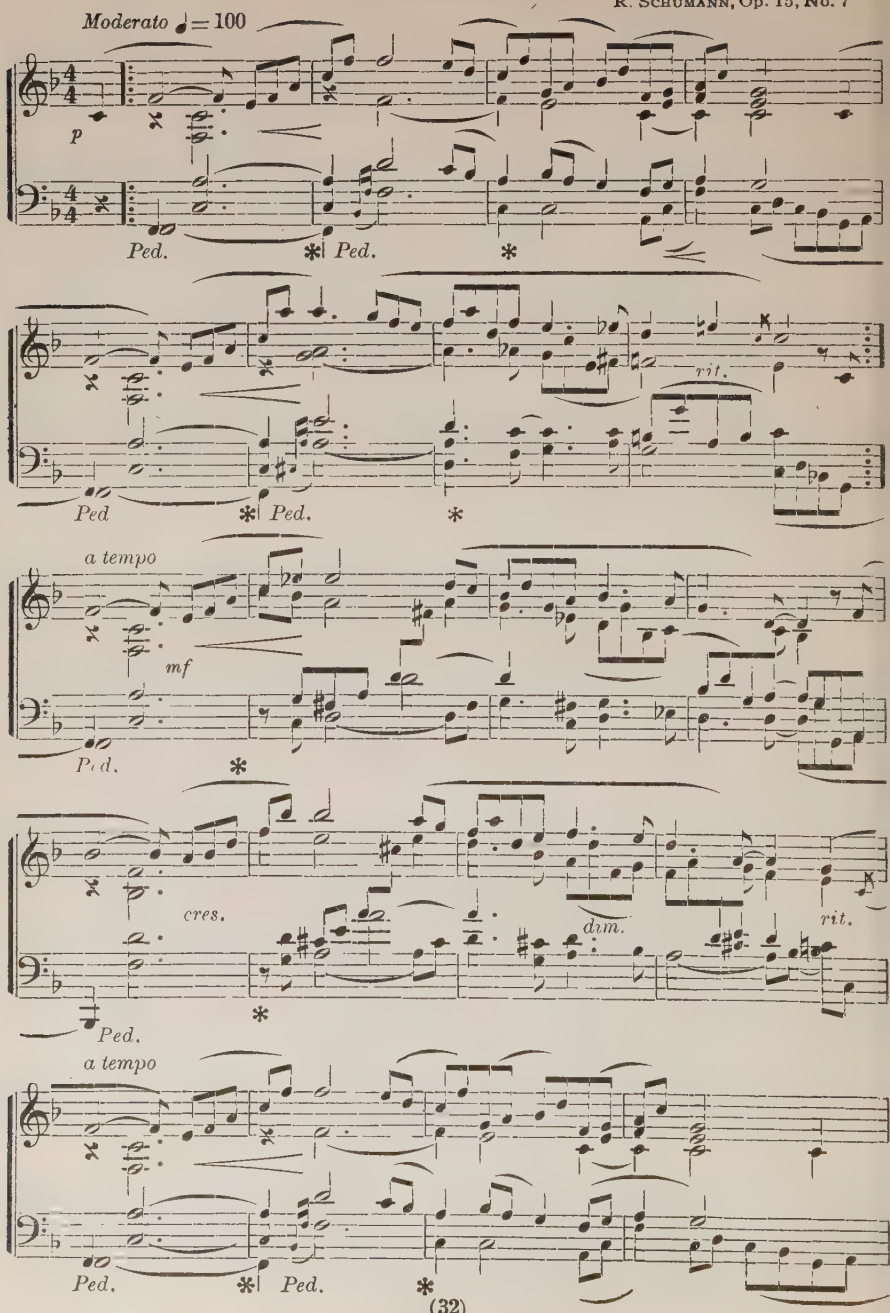
JEAN-BAPTISTE FAURÉ
Arr. by W. E. M. HACKLEMAN



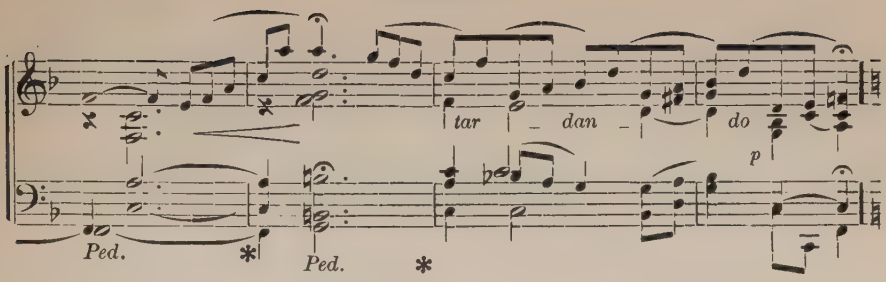

rall.
a tempo
mf
pp
cres.
ff
f
Slargando
D. S.
Largo

TRAUMEREI

R. SCHUMANN, Op. 15, No. 7



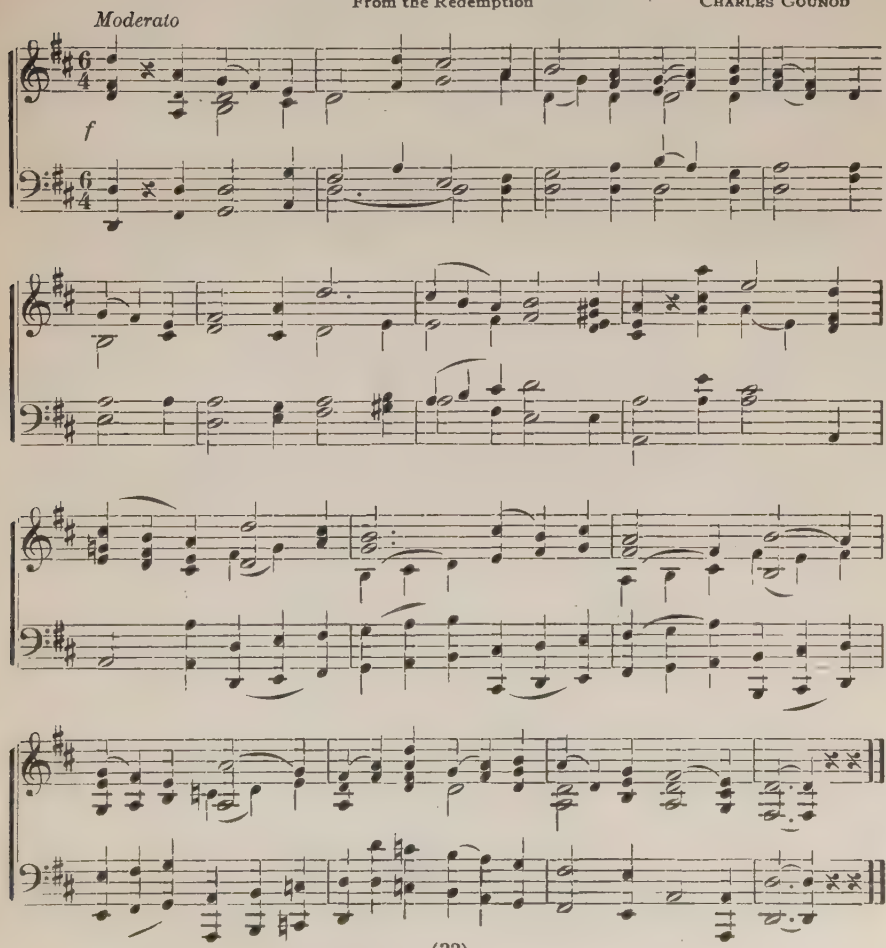
Traumerei



HYMN OF THE APOSTLES

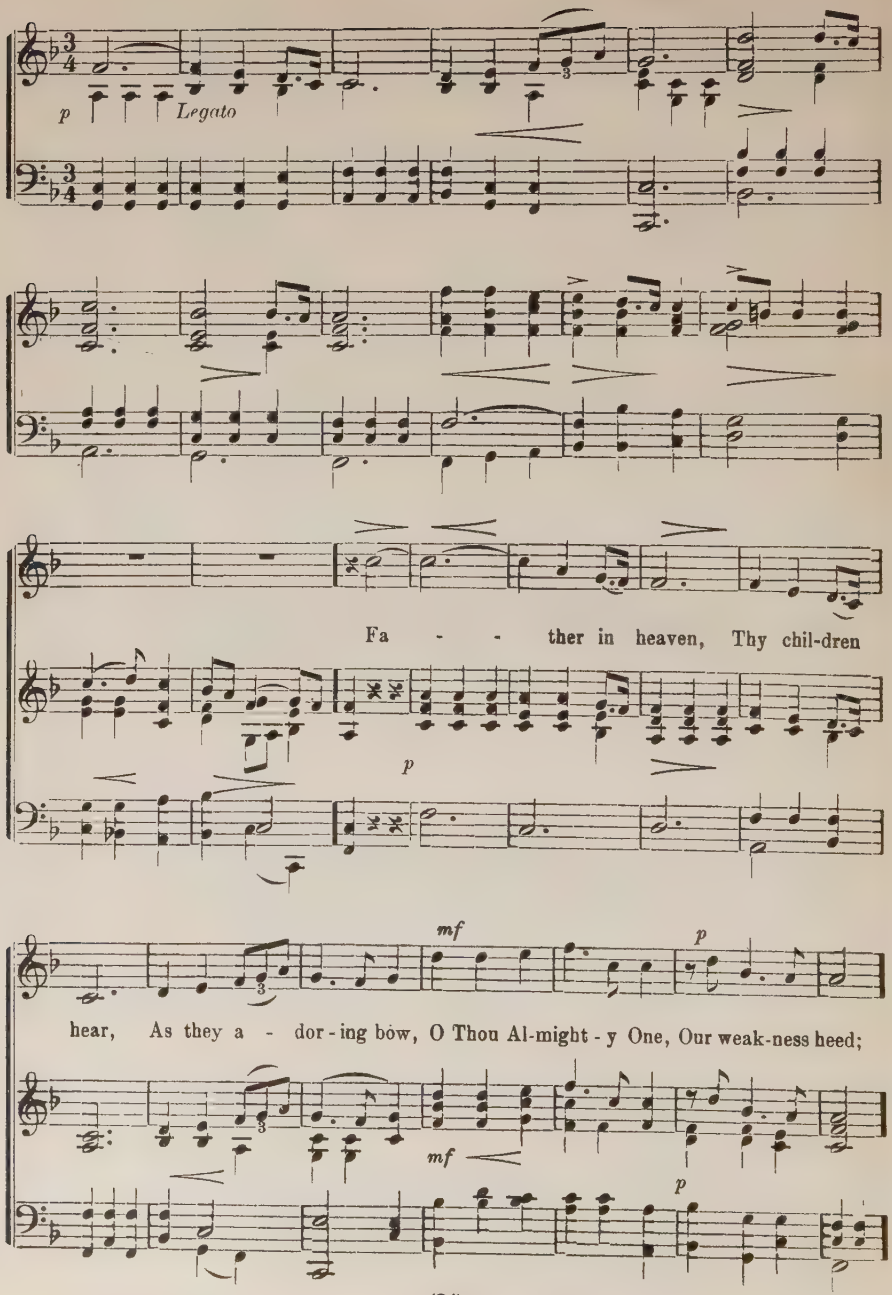
From the Redemption

CHARLES GOUNOD



LARGO

HANDEL. Arr. by W. L. T.



Largo

f

Strength-en our faith; With hope in - spire our hearts, Flam-ing our

f

pp

souls . with love Like un - to Thine. Then.. shall Thy works a-bound,

f

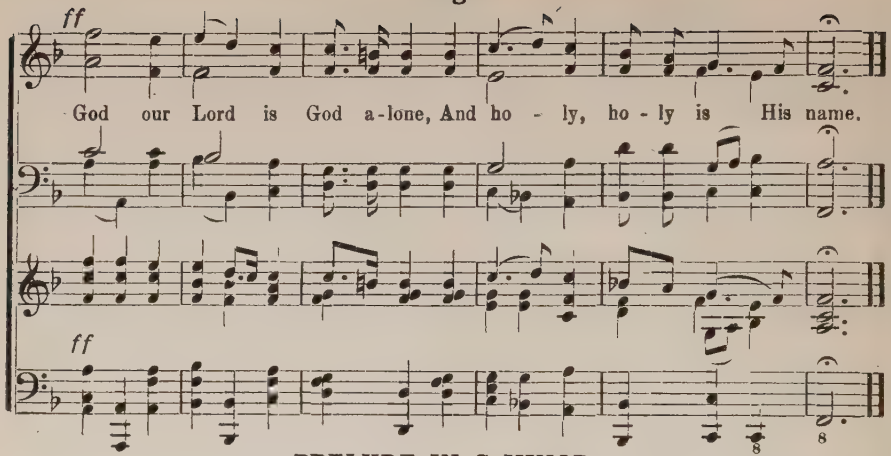
Men.. shall pro - claim that God our Lord.. is God a - lone, And

f

p

ho - ly, ho - ly is His name,.. And ho - ly is His name;

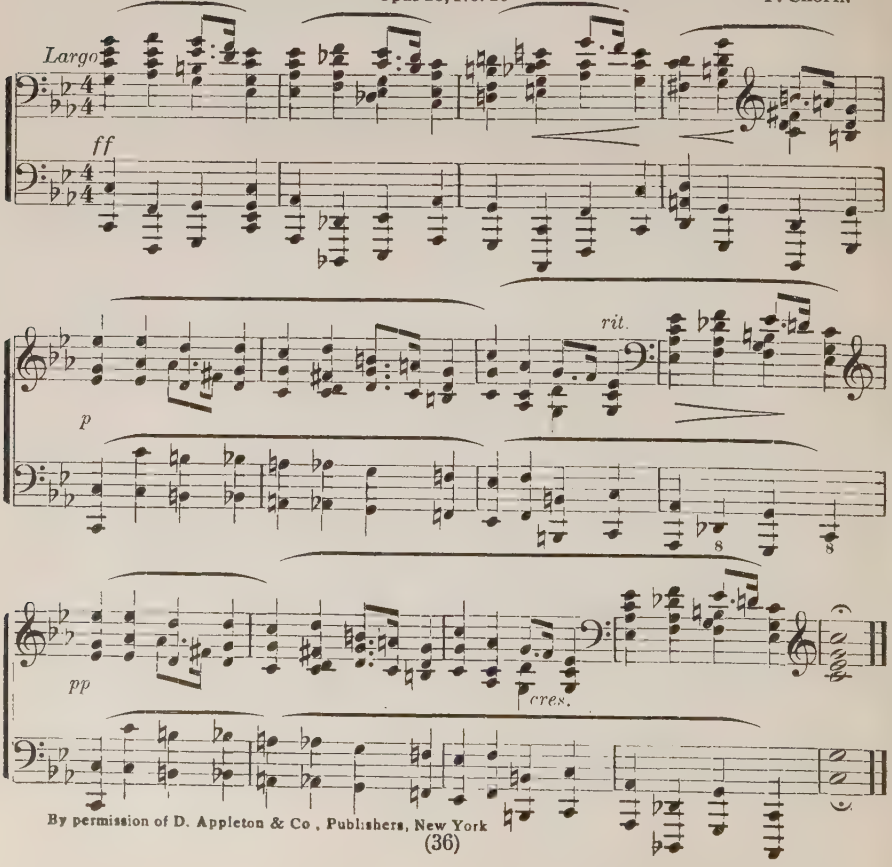
Largo



PRELUDE IN C MINOR

Opus 28, No. 20

F. Chopin



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BUT THE LORD IS MINDFUL

From "St. Paul," an Oratorio — MENDELSSOHN

Andantino ♩ = 66

p — *rit.* — *mf*

From "The Supplementary Song Series Number Five," by Edward Bailey Birge.
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THE LORD'S PRAYER

Gregorian Chant

1. Our Father which art in Heaven, hal - lowed be Thy name;
2. Give us this day our dai - ly bread;
3. And lead us not into temptation, but de - liv - er us from evil;

Thy kingdom come; Thy will be done on earth as it is in Heaven;
And forgive us our debts, as we for - give our debtors:
For Thine is the kingdom, and the power, and the glory, for-ev - er, A - - men.

AIR

BEETHOVEN

Adagio

TO THE COLOR

Quick time

Fine

D. C.

PRAYER

LUDWIG VON BEETHOVEN

Andante religioso

p

cres.

p

cres.

p

TAPS

Slow

OPEN THOU MINE EYES

J. H. Fillmore

Unison

O - pen Thou mine eyes that I may be - hold Won-drous things,

Softly and meditatively. rit.

wondrous things out of Thy law, Won - drous things out of Thy law.

From "Hymns For Today." Published by The Fillmore Music House. Used by permission.

COMMIT THY WAYS

Bach

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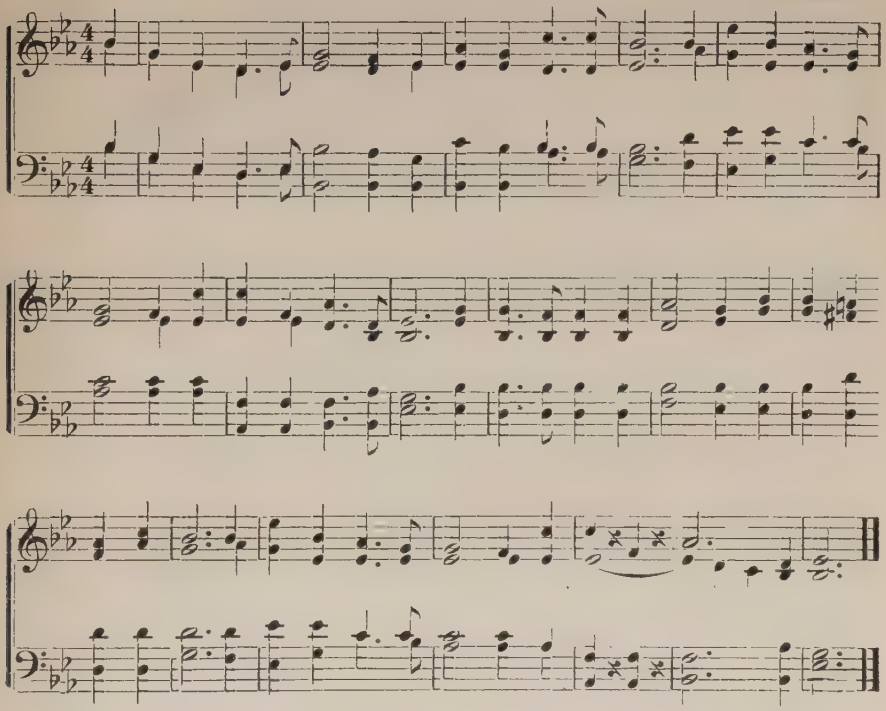
IN HEAVENLY LOVE ABIDING

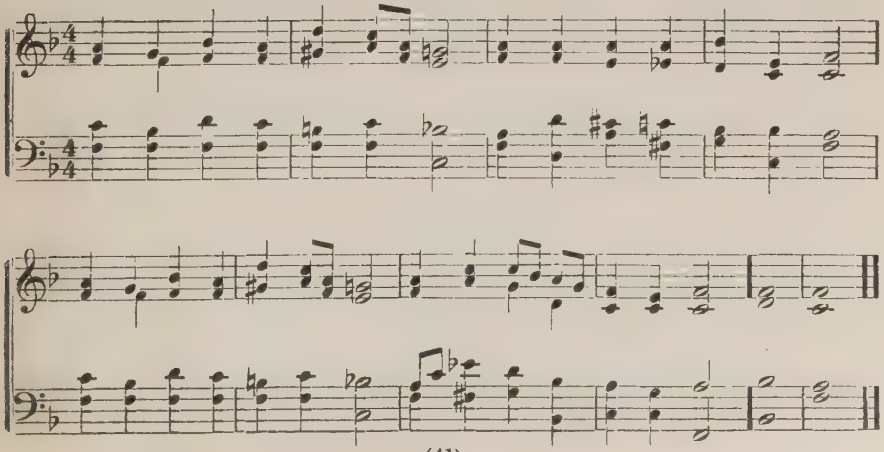
FELIX B. MENDELSSOHN



LORD, FOREVER AT THY SIDE

Seymour

CARL M. VON WEBER



O REST IN THE LORD

From the Oratorio "Elijah"

FELIX MENDELSSOHN

p Slowly

pp

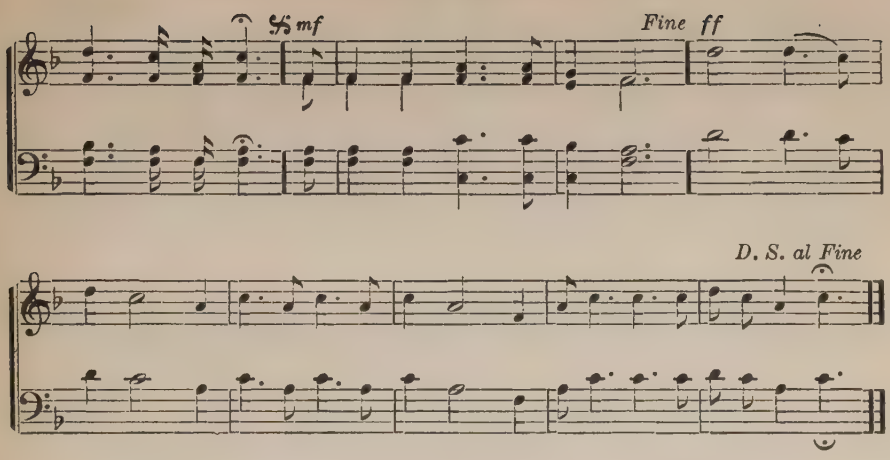
STEAL AWAY

NEGRO SPIRITUAL

mp

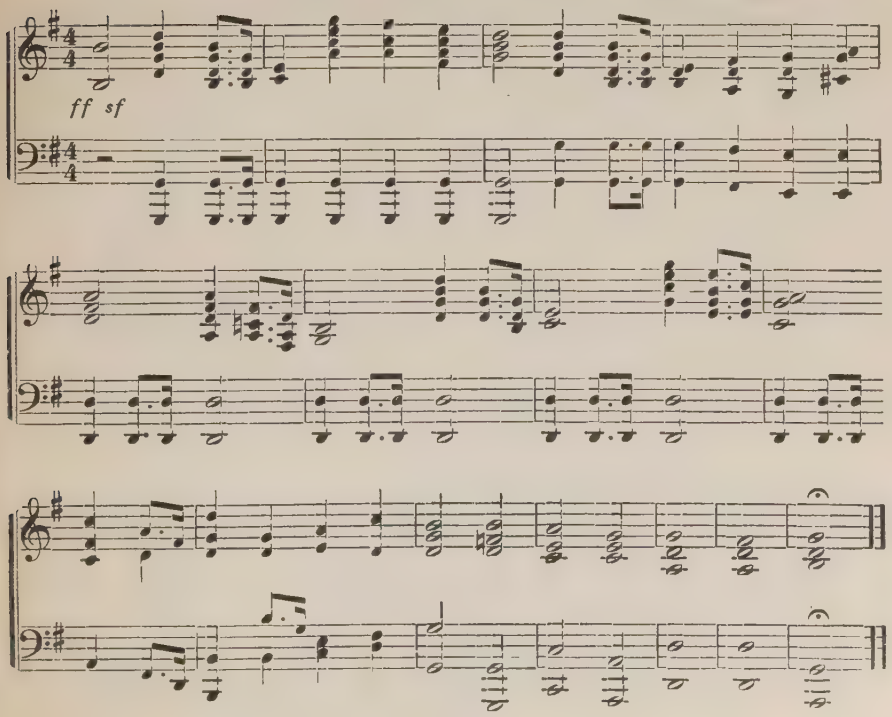
mp

Steal Away



BE NOT AFRAID

From Mendelssohn's "Elijah"



O COME EVERY ONE THAT THIRSTETH

From Elijah

MENDELSSOHN

Andante Sostenuto

pp

sf *p*

DOUBLE CHANT

MAGNIFICAT

My soul doth *magni*-fy the Lord, and my spirit *hath* re-joiced in God my Savior;

{For He hath re-garded the low *estate* of} His hand-maiden: {for behold, from henceforth all *gener*-} ations shall call me blessed.

HOW SWEET THE NAME OF JESUS

JOHN NEWTON — Holy Cross. C. M. — THOMAS HASTINGS

1. How sweet the name of Je - sus sounds In a be - liev - er's ear! It soothes his sor - rows, heals his wounds, And drives a - way his fear.
2. Dear name! the rock on which I build, My shield and hid - ing place; My nev - er - fail - ing treas - ure, filled With boundless stores of grace!
3. Weak is the ef - fort of my heart, And cold my warm - est thot; But when I see Thee as Thou art, I'll praise Thee as I ought. A - men.

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